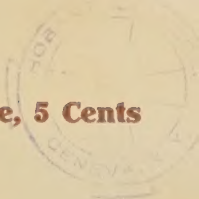


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A Summary of the Lecture by the RT. HON. AND RT. REV. ARTHUR FOLEY WINNINGTON-INGRAM, Lord Bishop of London, with Additional Notes and Illustrations, delivered at the Richmond Auditorium, Va., October 4, 1907. Transcribed by SADLER PHILLIPS, author of *Fulham Palace*. With a preface by the BISHOP OF LONDON. Cloth, viii. + 228 pages. Price, \$2.00 net; by mail \$2.15.

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The Living Church

VOL. XL.

MILWAUKEE, WISCONSIN.—DECEMBER 26, 1908.

NO. 8

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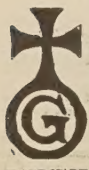


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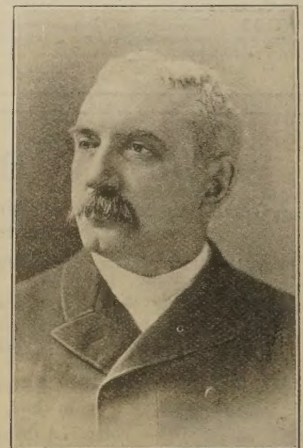
MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes'
Chapel, 121 West 91st St., New York.]

The music for the next Festival Service of
the Choir Guild of the diocese of Massachu-
setts has been issued in the usual pamphlet
form, and printed for the Guild by the H. W.
Gray Company, agents for Novello & Co.
The 1909 programme is up to the customary
standard of this active and successful guild.
The Processional is "In Loud Exalted
Strains," to H. W. Parker's setting. For the
Psalter there is Psalm 19, set to plainsong.
The *Magnificat* and *Nunc Dimittis* are by C.
Lee Williams in C. The anthems are "O
Everlasting Life," by J. E. West; "Hearken
Unto Me," by Sullivan; "The Promise Which
Was Made," by Bairstow; and the "Hymn to
the Trinity" by Tschakowsky. There is also
a *Te Deum* in B flat, by Pointer. The Re-
cessional is "There is a blessed home," to
plainsong. For a congregational hymn, there
is "Holy, Holy, Holy," to Dykes' tune. We
have referred before to the splendid work of
the Massachusetts Choir Guild, and have
called attention to the efficient way in which
the organization is carried on. There are
now fifty choirs holding membership, al-
though for various reasons all of the choirs
do not take active part every year in the an-
nual festival.

Mr. S. B. Whitney, the well-known organ-
ist of the Church of the Advent, Boston, has
just retired from active work, after holding
office for a period of thirty-six years. He
gives up regular work not because he feels



S. B. WHITNEY.

"old," but because, like President Eliot of
Harvard University, he wishes to get out
of harness while he feels young. If we were
to say all we would like to say about Mr.
Whitney and the extraordinary work that he
has accomplished during his long and busy
tenure of office at the Church of the Advent,
we would exhaust our space a hundred times
over. He will go down in history as one of
our most vigorous pioneers of Anglican tradi-
tion and he will be classed with such men as
Hodges, Cutler, and Messier. Through his
influence ecclesiastical music in New Eng-
land has reached a high standard, and to
him and to his pupils we owe more than we
can readily express. The mere fact that Mr.
Whitney has served for many years as choir-
master of the Massachusetts Choir Guild is of
itself abundant proof of the estimation in
which he has always been held by the clergy
and choirmasters of the diocese. We quote
the following, taken from the parish "notes,"

[Continued on Page 277.]

The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 26, 1908.

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CHRISTMASTIDE.

THIS Sunday commemorates several different days. We
are still in the full enjoyment of Christmastide. At the
manger Throne we have been worshipping the Christ Child—
Him who was the Eternal Word, and yet for a time veiled His
divinity, taking upon Him our flesh in order that He might
die for our sins, and impart His Nature to us by feeding us
with His own Body and Blood. From out of this great mys-
tery of the Incarnation dawned the roseate beginning of the
day of salvation.

All creation has a part in the Coming of Christ. The
lowly cattle welcome Him amongst them. The sheep and the
lambkins in the fields of Bethlehem, types of the true Lamb
of God, since they were being raised for the Temple sacrifices,
heard the angels sing of the birth of Him for whom the whole
creation had waited for long centuries. "All the beasts are Mine
and so are the cattle upon a thousand hills."

Around the feast are three days of wondrous interest. So
rich is this season with the many thoughts which arise that
the mind cannot grasp them all at once. St. Stephen, with the
face of an angel, calls upon us to forgive as he forgave in
imitation of his Master. St. John, the type of contemplation,
holds up for us the greatness of a vocation to the Religious life.
The Holy Innocents, they who follow the Lamb whithersoever
He goeth, plead for love and kindness to be showed to little
children for the sake of the Christ Child, to save whom they
gave their little lives.

To-day is the First Sunday after Christmas, St. John's
day, and also the last Sunday of the civil year. Its fifty-one
predecessors have passed into history. Surely we must ask our-
selves, How were these Sundays observed by us during the year
of 1908? Self-examination forces itself even unbidden upon
the soul, as the old year silently passes away. Many fair hopes
have been buried this year, many faces whom we knew have
vanished from our midst, and yet with all the changes God's
mercy has never failed His Church nor His children. We must
grasp that thought, and hold it fast even when the dark days
come. "The Lord is my Shepherd, therefore can I lack noth-
ing." As the Christ Child held in His tiny Hands the whole
round world and all the systems of the universe while sleeping
in the arms of Mother Mary, so now He holds all things in
His loving embrace. "Underneath are the everlasting Arms."

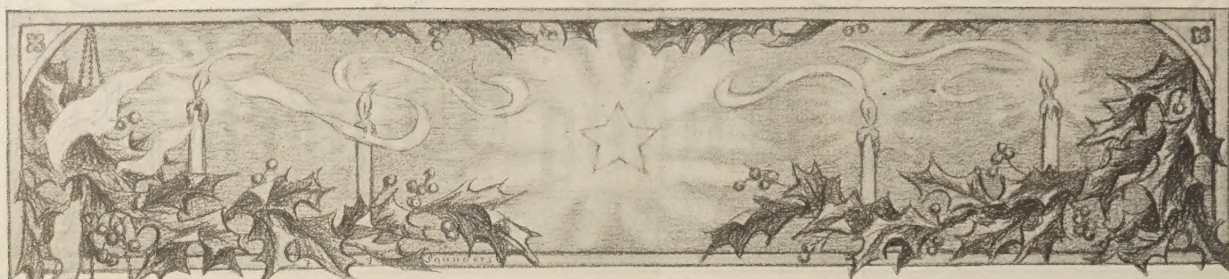
We should not fear to cross the threshold of the New Year,
for it will be full of privileges for even the lowliest of God's
children. Another year dawns in which to work for Him,
another in which to make spiritual progress; for "we are called
to be saints." As the novice learning his art strives to perfect
himself in every detail, so the Christian should make it his
first aim to be loyal to Christ and the Church. That is his real
business in this world; his trade or profession is secondary.
It is said of Pascal that "God and his own soul were to him
the only realities."

We should enter upon the coming year resolved upon a
greater loyalty to the Catholic Faith, praying that her priests
and her children may remain faithful, and not desert the
Church in a spirit of cowardly fear. As a matter of history,
it is when she is making great progress that Satan's wrath is
roused, and he strives to overthrow her power; but we have the
Lord's own promise that the gates of hell shall not prevail
against her.

Now, while the Christmas bells are still chiming, another
bell solemnly tolls for the passing of the year of 1908 into the
dim shadow-land of the past.

C. F. L.

WE CANNOT unbaptize ourselves; we cannot undo the work of
God's providence in making us children of the kingdom.—*Kebble.*



"UNTO US A CHILD IS BORN."

THE return of Christmas brings the note of youth into a world that is growing old. One of the penalties that material civilization pays for its wisdom is that it loses its youthfulness. When the wise man and the mighty has gained his object, and sits at last upon his throne with leisure to enjoy his life, he finds, alas! that the capacity for enjoyment has been largely lost. The dew is no longer on the grass, the cool shadows of the morning have changed into the hot glare of noontide. Left to himself, he feels that life is beginning to wither. It is into a world like this that the song of the angels comes every year, proclaiming a new heaven and a new earth, calling "peace" to us out of the sky, and placing childhood and womanhood on the throne.

While, theologically speaking, the Annunciation is the feast of the Incarnation, humanly speaking the feast is Christmas Day. When holy Mary bowed her head and said, "Be it unto me according to thy word," the human life of God the Son began, in the very penetralia of our being. But when, nine months later, Mary's Child opened His eyes upon the world He had made, and sent forth His infant cry upon the midnight air, it was then that heaven's doors flew open, and a multitude of the heavenly host sang, "Peace on earth, good will to men."

When from the banks of Jordan Christ went forth to proclaim Himself as King by words and deeds worthy of the King, men and women who thronged around for healing and forgiveness asked no explanation of His origin. Some few, indeed, marveled that Nazareth and the Carpenter's shop could have produced such a Man. He was His own explanation. His disciples were neither logical nor theological. They had only the logic and theology of human sympathy and human need, of human joy and sorrow, of human sin and repentance. He gave the solution of it all. He drew each willing soul to Himself, separating it from all externals and conventions, gazing into it with human sympathy and divine understanding, giving to it all it needed, and far more than it had ever dreamed that it could need. Christ in His public ministry was His own theology. He was to those who received Him, although they could in no way define it, all that God could be to them.

But when the gloom of Good Friday had been dispelled by the sunrise of Easter Day, and the Holy Spirit had caused men to know that He was on the right hand of Glory, the Resurrection became the central theme of all. "Jesus and the Resurrection" was the central thought in an age when His disciples watched eagerly for His return to take them to Himself. When, again, the ripening years had caused His Church to realize that Christ had been manifested not merely to take us to a better world, but to glorify our life in this world, then more of the earthly life of Christ was understood, by being laid alongside our earthly life. Men saw Jesus, as manifested in His Church, not only forgiving sin to penitents, giving fortitude to the persecuted and hope to the dying, but also giving honesty to business, purity to marriage, sanctity to motherhood, holiness to infancy.

Then, when it was needed by the Church, was brought to light and recorded the story of how He came into the world, which, till that time, had been treasured in the heart of Blessed Mary, or kept safe in the memory of those who knew her best. He had in His Person filled every need of our nature, while living on earth. He clasped the babies to His breast, and gave back the dead youth to his mother, just as truly as He forgave the Magdalen or cleansed the leper. So in order to parallel with His sanctifying influence our whole humanity, Christ must have been a child in the home, a babe in the cradle, nay, even an unborn infant in His mother's body.

And so, the true story came to be all written out: God-with-us at every step from conception to death; sanctifying every sinless experience of us all, from the beginning of life till He carried our full-grown humanity to heaven, before it had begun to feel sickness or decay. This is where the "Gospel of the Infancy" comes in, drawing its full meaning from the overshadowing Cross. All the recorded facts of the life of God on earth are historical; but, being the life of God, they are living symbols of what He is ever doing for the world.

WITHIN the last few years the Infancy stories have been violently attacked by certain unbelieving German critics, who claim that the stories are interpolations into the Gospels of St. Matthew and St. Luke. With great array of learning and great pretence of fairness they have made their assault, on both internal and external grounds. The outcome has been, as in every other case where a vital point has been attacked, to strengthen and confirm the traditional faith. It is encouraging to the lay mind to know that no earnest believers have ever been alarmed except those who have not studied the points at issue. In every case where a devout enquirer has gone into any disputed question he has come back reassured. This question has been taken up by orthodox champions whose scholarship cannot be gainsaid; most recently and notably by the Rev. Louis M. Sweet* and the Rev. Dr. James Orr.† These well-equipped scholars have shown that any argument against the genuineness of the introductory portions of these two Gospels would hold equally good against large parts of the rest, as these portions appear in all manuscripts of St. Matthew and St. Luke.

The real basis of the objection is a naturalistic bias. There can be no valid *a priori* objection to the miraculous birth of our Lord that does not hold equally good against His Resurrection, or against any miracles. The Virgin Birth of Christ seems to have been chosen for attack as offering an easy victory on account of the scantiness of the records. There were no antecedent reasons why either Jewish Christians or Gentile Christians should have invented and interpolated the story of a Virgin Birth for their Saviour, and many good reasons why they should not have done so. And, when all objections have been considered, there can be no adequate explanation of the rise of the story within apostolic days, and its incorporation into two of the Gospels, except that it is based on historic fact.

Many of the objectors affirm the spiritual uniqueness of Christ; in fact, they admit that there was a moral or spiritual miracle when He appeared among men, but deny the physical miracle. The reply to this is that in human nature the physical and the spiritual are joined in one, and a unique creation in the one sphere involves the same in the other; just as every thought involves a change in the matter of the brain. The objection based on the continuity of nature overlooks the point that by continuity of nature we mean that same causes always produce same results. But science has nothing to say as to the introduction of new causes. In fact, Professor Huxley long ago frankly admitted that (in the face of the marvels of nature) there is, on scientific grounds, no antecedent objection to miracles; that they are only a question of evidence.

We affirm, then, that when God would bring His Only Begotten into the world He did a new thing, because a new thing needed to be done. The entail of sin was to be cut off. A new Adam was to be created as the head of a new race. A sinless humanity was to be created, and it could only be done by the direct act of God. In the last analysis, God is the Creator of all living things, but it is a "mediated connection" (to use Sweet's phrase) that He has with the origination of human life. But, when God would bring His Son into the

* *The Birth and Infancy of Jesus Christ*, by Louis Matthews Sweet, M.A.

† *The Virgin Birth of Christ*, by James Orr, D.D.

world, He did what science says is conceivable to have been done: He put aside the human intermediary, and by the Holy Spirit He caused human life to germinate in the body of a pure Virgin, whose soul was filled only with the love of God and submission to His will.

THE VIRGIN BIRTH of our Blessed Lord is the revelation of the essential sanctity of human life. We have in His Nativity our life sanctified in all its relationships. Fatherhood is sanctified by God's creative act; so that a Christian father may think of his relationship to his own child as in some real way made holy by the mysterious act of God's Holy Spirit. Motherhood is sanctified; for Blessed Mary, with all the power of pure self-consecration, willed to be the mother of her Saviour. The humanity of the Eternal Son grew and developed within her just as normally as that of the child of any other mother. What holy thoughts and high resolves should such a fact put into the mind of any Christian mother!

Childhood is sanctified, because no step in the development of the human child was passed over as too low and mean by Him who is Himself the Author of all life. From His birth-night, when He was first clasped in Mary's arms, He grew as other children grew, finding from day to day His place in life as our little ones find theirs. "Mother" meant to Him what Mother means to the babies of good mothers still. Home is sanctified. The picture that the masters of art have so loved to paint, that of the Holy Family of Nazareth, has made home life in Christian lands the centre and source of all true civilization.

Society is sanctified, for on the virtues of the Christian home are founded the honor and stability of the Christian state. If the time should ever come that home is undermined, society would topple to its ruin. A new life came into the world that Christmas night; the life of God-with-us; a life so pure, so strong, so regenerating, that to-day, after nineteen centuries, the world seems just beginning to take in its meaning and practise its inspiration. Sunshine is on the eastern hills because Christ was born in Bethlehem. This world is blessedly worth living in because He lived in it and loved it. Mankind is precious because He became human. Every to-morrow will be brighter than to-day because the Sun of Righteousness is ever rising "with healing in His wings."

THERE is contained in a recent issue of the *Southern Churchman* a paper on The Anglican Church and the Vincentian Rule of Catholicity by the Rev. R. H. McKim, D.D., with which we are pleased to find ourselves very largely in agreement. Dr. McKim's argument for the essential Catholicity of the Church is, we believe, unanswerable. We have long felt that the primary distinction between the schools of thought in the Church commonly called Evangelical and Catholic was so slight that these ought to be deemed one group in the Church, of which possibly some carry their principles to a more logical conclusion than do others. Certainly Dr. McKim's present paper will find few hostile critics on the Catholic side. Dr. McKim feels that "many of the 'Catholic party'" have abandoned the Vincentian rule in their interpretation of Catholicity, but we question whether that fear is well founded. Except for occasional individualists, such as will be found in every group or party in Church or State, we have discovered no such condition.

The Vincentian rule cannot, indeed, extend much beyond the scope of doctrine and the most fundamental of Catholic practices, and we presume that Dr. McKim would not think of extending it farther. It covers the Catholic Faith, which from the nature of the case is unchangeable. Jesus Christ is "the

same yesterday, to-day, and forever," and the facts concerning Him cannot therefore be different in one century from what they were in another. It is true, as Dr. McKim observes, "that for loyal sons of the Anglican Church, the supreme test of true Catholicity of doctrine and of order must be conformity to the teaching of the Holy Scriptures." And the test of the Church's interpretation of that teaching is applied by the Vincentian rule. Rightly does Dr. McKim add: "The Fathers are (for her) witnesses rather than authorities—witnesses of how the Church, in the ages nearest the Apostles, interpreted the Scriptures." And especially clear is his proposition:

"The Vincentian Canon, moreover, rests upon the underlying principle that the Church of Christ is under the guidance of the Holy Spirit, and where there is universal agreement among the divers centers of Church life in the primitive ages, the inference is that it has been brought about by the teaching and inspiration of the Spirit of all truth. This canon is especially serviceable in matters upon which the Scriptural teaching may be held somewhat inconclusive, as, for example, the question of Infant Baptism and the observance of the Lord's Day. It is in effect applied to the Orders of the Church in the preface of the Ordinal, where appeal is made to 'Holy Scripture and ancient authors' in proof of the threefold ministry."

We should wish to add to this statement only the caution that as the discipline and the worship of the Church have been subject to many variations in different ages of the Church, according to varying conditions, the Vincentian rule does not give us a practical test in these realms. Thus, to take the observance of the Lord's Day, which Dr. McKim cites as an illustration. The Vincentian test will give us the observance of the day by means of the celebration of the Holy Communion upon that day, but will not give us the day as a day of physical rest. It does not follow that the latter observance is uncatholic; rather is the reverse true. The experience of the Catholic Church led to this subordinate observance of the day, after Christians had obtained the power to set apart the day for the purpose; but more than three centuries had elapsed before even the beginning of such observance was in any sense general. Thus we may say that Catholic practices are the result of the experience of the Church.

When they become so widespread, extend over so many lands and many ages, as to be for a long period practically universal in the Church, these are rightly termed Catholic practices. Except for its foundation principles, the entire practice of discipline and of worship with which we are familiar in the Church is the result of centuries of experience and of substantial agreement between different parts of the Church. Such practices are rightly termed Catholic, in varying degrees, according to the extent of their acceptance; but in few instances do they stand the test of the Vincentian rule. Rather do they show how the Holy Spirit acts, gradually leading the Church into all truth.

If there are differences between Catholic Churchmen and Evangelical Churchmen they can hardly extend beyond the application of principles which are common to both. We have long felt that constructive Evangelicals are rightly included in the term Catholic Churchmen, which we are accustomed to use in referring to all Churchmen who realize that the Protestant Episcopal Church is not a unit in itself, but only a part of the great Catholic Church of the ages, and thus bound to show to the world its essential Catholicity. Surely Dr. McKim vindicates for himself the right to be thus included.

NO doubt Americans find it difficult, if not impossible, to follow intelligently the course of events in England concerning the Education Bill, which has been the subject of so bitter a contest among our brothers across the sea. So accustomed are we to the principle that religious matters must not be brought into the public schools, that we do not often remem-

Noël

FROM THE FRENCH OF THÉOPHILE GAUTIER.

O carol gaily, happy bells,
Though earth be white and sky be drear;
Your chime a glad some story tells:
Jesus is born! The Virgin near
Over Him bends, with wondrous grace,
Her tender, loving, mother face.

Not hung about with curtains rare
To shelter from the bitter cold
His humble bed; but here and there
Are long festoons like threads of gold,
Which tolling spiders silent spread
From beam and rafter overhead.

Upon the straw at dawn of day
He trembles in the frosty air,
While ox and ass leave wisps of hay
And, seeing, hover o'er Him there,
Breathing above Him odors sweet
As incense for His presence meet.

The snow hangs from the low-thatched roof
In silver fringes; pale and still
The world seems waiting for a proof
Of a supreme and mighty will.
Behold! The heavens are opening
And white-robed angels joyous sing:

"We come; O shepherds, news to tell;
Jesus is born! Noël! Noël!"

FRANCES GORDON.

ber that this very American postulate is simply a working hypothesis, made necessary in this country by reason of the religious differences existing among so cosmopolitan a people, but not a principle that would be applicable otherwise than as a choice between evils. However necessary this working hypothesis may be among us at the present time, it is of comparatively recent growth, extending over less than a century, and is at best only a necessity in an abnormal condition of society.

But in England, Churchmen are not willing to admit that such an abnormal condition exists. The position taken by Churchmen is not that Church teaching shall be forced upon those who do not want it, but that religious teaching shall be based upon the convictions of parents, whatever those convictions may be.

Moreover the Church has there an advantage in that it owns and controls many of the schools. There has grown up gradually in England a double system of education, whereby both Church and State have their school systems, resulting in lack of uniformity and in duplication of material. Several attempts have been made to harmonize and unite these two systems, but thus far unsuccessfully, the failure of the most recent scheme being chronicled in our London Letter in this issue.

In this late scheme, which has come to a complete collapse, a compromise had been agreed upon by the Prime Minister and the Archbishop of Canterbury, the latter being supported in it by the greater number of the Bishops. But Churchmen in general rejected and protested against it. Its final quietus, so far as acceptance by the Church is concerned, was given by the Representative Church Council, at which the representatives of the clergy and laity rejected it by an overwhelming vote, though all the Bishops except three voted for it. Thereupon the Government withdrew the bill from Parliament.

Apart altogether from the important issues involved in the Education question itself, we view this gulf that yawns between the Bishops and the great body of the Church as a serious menace to the well-being of the Church of England. The Primate, supported by the Bishops, has, in effect, received a vote of want of confidence by the Church. The English Bishop, even where he is a thorough Churchman, seems not to appreciate that by living a life apart from his clergy and people he is sacrificing a large degree of his spiritual power and influence. The English Church pays a terrible price for its recognition as a State Church. The Bishops are willing to rule without the assistance of the old-time synods of their clergy, counselling only with each other, and to live their lives out of touch with the stronger, freer Church life at large that is lived around them. The result is that even where an exceptional English Bishop tries, as does the Bishop of London, to be unaffected in the simplicity of his life by the environment that has grown up around the episcopate, he unconsciously succumbs more and more to the Juggernaut car of environment. The call to an English Bishopric seems often to be a call to at least arrested spiritual growth and to an increasing isolation from the Church at large. The English Bishop does not exhibit this trait to other Bishops, but he does to other people. Only once in a great while does some abnormal uprising of the Church, such as this overwhelming rejection of the Primate's compromise on the Education bill, show the Bishops how far apart from the thought and the life of the Church they are living their lives.

The English Bishops were tried in the balance, in the issue over the question of canon law or parliamentary law as the standard for the Church in determining what marriages she would bless, and they were found wanting. They pieced up this now defunct compromise with the Government on the Education Bill, and the Church at large has rejected it. Is it futile to hope that gradually the more enlightened of the Bishops may awake to the enormity of their offense against the Church, in the mere fact of their isolation from the body of the Church?

WE should hardly take a hand in the current tempest in a New York teapot over the St. John's chapel matter if it were not to point out the curious effect upon mankind when distinguished men lose their heads in momentary hysteria. A memorial signed by such names as those of Theodore Roosevelt, George B. McClellan, R. Fulton Cutting, Levi P. Morton, Joseph H. Choate, J. Pierpont Morgan, Wm. Dean Howells, C. Grant LaFarge, Seth Low, etc., etc., would naturally carry with it a good deal of weight. Its conclusions are among those that may be termed "important, if true."

But our versatile President and the eminent gentlemen

who have joined him in this memorial seem to have exercised themselves needlessly over this matter. We think the case is accurately stated, after investigation, in our own New York Letter contained in this issue.

Trinity parish is simply endeavoring, by consolidation of two chapels, already under the same vicar, to develop its work in that neighborhood on a considerably increased scale. The Bishop of New York, the rector of Trinity, and Dr. Huntington—himself rector of a downtown church and well informed as to the facts—may be trusted to have determined the question wisely. What is proposed is the further development of real Church work, and not the subordination of that work to considerations of sentiment. The Church must not act primarily as a museum of relics.

What is to become of the physical structure of St. John's chapel we are not informed. The importance even of that question has been greatly exaggerated. St. John's chapel dates, we think, from the year 1807. It is not among our ancient landmarks, nor are we aware that it has borne any important part in American history, secular or ecclesiastical. It is not even one of the "sights" of New York. Few strangers would know how to find it or would have any motive for seeking it. There is no similarity between this hysterical outburst and the protests lately made in London against the destruction of Wren's historic churches in "the city."

If old Father Knickerbocker, with the Churchmen, the statesmen, the poets, the reporters, the editors, the novelists, the financiers of New York would kindly send to Boston for some kind of curist to relieve them of their rather over-frequent attacks of hysteria, it would conduce to the health of prosaic men in other sections. At least these eminent gentlemen and the periodicals that reflect their views may perhaps see the propriety now of suspending any further criticisms of possibly hasty language used in earlier memorials of the year. They will at least reflect, now, that they have taken up their own abode in a glass house, and that throwing stones is a pastime at which two may engage. "So-called Christian men" will, we trust, see the point.

ANSWERS TO CORRESPONDENTS.

P. C.—(1) On no logical or historic grounds can the Historic Episcopate and the Apostolic Succession be separated. There could be no Historic Episcopate without an Apostolic Succession.—(2) Men are undoubtedly ordained by a few of our Bishops who deny the Priesthood, but we should certainly not assume that all the beneficiaries of any society in the Church are of that character.—(3) The answer to the Roman objection to Anglican Orders based on an alleged loss of the Priesthood at the Reformation is that the charge is unproven and untrue. It was sufficiently disproven by the English Archbishops in their Reply to Leo XIII.—(4) We cannot express a view as to the "orthodoxy" of any given person. There have been abundant examples of heretical and even atheistic Bishops in the Roman communion, so that Romans cannot logically raise objections to our episcopate on that ground.—(5) Should you enter the priesthood it should be with the express recognition of the fact that the Church Militant is not perfect and that in its ministry will be found men of low ideals and men who do not grasp the fundamental principles of the Catholic Faith. But you will also find a magnificent opportunity for service, and the overruling presence of the Holy Spirit within the Church. Enter the priesthood only with this view before you and remember that each man, priest or layman, is responsible before God for his own acts and his alone. The mistakes of other people do not concern you.

INQUIRER.—One should view with grave doubt any alleged utterances of any of our clergy printed in daily papers, which place them in an attitude inconsistent with the teaching of the Church. The Church has always held that Holy Communion can be validly consecrated only by a priest in the orders of the apostolic succession. The Church has no theory, as to the spiritual effect of the administration of what is called the Holy Communion by ministers of Protestant Churches not of that succession. The Churchly teaching and the Protestant theory of the sacraments and of the priesthood differ radically. It is likely that the clipping enclosed does not accurately quote what was said by the priest mentioned.

THE POSITIVIST may regard the saints as proofs of what human nature at its best can attain to by itself; the Christian sees in their noble lives a reflection of the glory of God. On a dark night it is hard to believe that the bright sunlight is really streaming all round this earth of ours—to us it is as though that light had been altogether quenched. But let some dark body—moon or planet—be in a position to intercept some of those rays which are passing through the void, and it can flash them back to us, and we see the light. Even so we should feel dark and lonely in spite of the love of God unless that love were reflected back to us from many sides by means of the men and women who stand more directly in its radiance. Our forefathers were afraid to recognize this truth; in our own day the finer spirits in even the most Protestant of sects are glad to welcome it.—*New Zealand Church Chronicle.*

ENGLISH CHURCHMEN REJECT THE EDUCATION BILL

The Compromise Fails and the Bill is Withdrawn by the Government

BREACH BETWEEN BISHOPS AND OTHER CHURCHMEN IN THE REPRESENTATIVE CHURCH COUNCIL

The Living Church News Bureau
London, December 7, 1908

THE sensation of the past week has been the collapse of the Education Bill. The government has, in Parliamentary language, withdrawn Mr. Runciman's bill; in common parlance, the bill is dead. The education crisis is therefore now over; and there is no likelihood of its occurring again within the life of the present Parliament. The great fight has resulted in a memorable victory for the Church. Mr. Asquith's cabinet, in abandoning the bill, administered, of course, the *coup de grâce*, but it was the Church that wrecked and destroyed the bill. Undenominationalism, as a solution of the education question, has received a fatal blow; Cowper-Templeism, as a national system, has become a lost cause. *Laus Deo!*

The week has been one of rapid and surprising developments. In the Commons, Wednesday night, came a sensational disclosure respecting the fortunes of the bill. It appeared that the primate and Mr. Runciman, the two chief parties to the so-called "settlement," were at loggerheads. The point at which the negotiations threatened to break down was the first schedule of the bill, relating to the payments to be made on the transfer of Church schools and to the grants to the contracting-out schools. The primate, in a communication sent to Mr. Runciman, said he could not reconcile the bill's arrangements for transfer and contracting-out with what he understood to be the government's statement of the principle to be followed. The figures relating to the payments to be made on the transfer of Church schools were utterly insufficient; while in regard to contracting-out, the amount of the grants must be increased by at least 7s per child, and must rise automatically year by year. "Unless," the Primate went on, "you can concede these essential matters I am obliged to say that the schedule will, in my opinion, take away what the bill purports to give, and consequently that the settlement which seemed attainable as the result of our correspondence cannot be carried out. In that case it would be useless to discuss the many important points which seem to me to call for amendment in the bill itself."

Mr. Runciman, in dealing with the Primate's position, contended that the figures as to school expenditure on which the Primate relied were not conclusive. With regard to the other point, he thought the offering of a 50s grant (per child) erred, if it erred at all, on the side of liberality. Some further correspondence passed between the Primate and Mr. Runciman, but was of such a nature that no *concordat* between them on financial points appeared to be practicable.

It is a matter of widespread and poignant regret among Church people that the Primate, in taking his stand against the government respecting this bill, did not take higher ground than that merely of pounds, shillings, and pence. Matters transcendently more important than finance were at stake, but on these the Primate and his supporters on the Episcopal Bench seemed prepared to surrender rather than to fight.

REJECTED BY REPRESENTATIVE CHURCH COUNCIL.

Again, as in May last, the Primate has signally failed to carry the Representative Church Council with him in his attitude on the education question. The serious crisis which had arisen out of the government's now defunct Education Bill was discussed at a special meeting of the council on Thursday last (when the fate of the bill was hanging in the balance), and the decision arrived at amounted in effect to a repudiation of the Primate's negotiations with the government so far as then consummated. And particularly significant was the voting for Sir Alfred Cripps' motion, categorically rejecting the terms of "compromise" embodied in the bill. The meeting was held in the great hall of the Church House, Westminster, with the Primate presiding, and there was a full attendance of members, while the spacious galleries were filled with both clergy and laity. The speech by the Primate was naturally one in self defence, and was perhaps more imbued with pathos than any other speech this Most Reverend Prelate ever made to a Church assembly.

He said that widely as opinions differed on the subject which they were met to consider, he thought all would agree that upon the

shoulders of the man then addressing them "lay this moment an accumulation of responsibility and anxiety and difficulty such as seldom in life's story fell to any man." His action had been taken by no means alone, or uncounselled, as he gratefully recognized. It had been taken with a measure of responsibility which he had no right to push on to anybody else. In briefest outline he reminded them of what had passed in respect of the negotiations between himself and the Government. The situation had been anxious from the first. His action had been legitimately open to criticism, both from friends and opponents. About himself he would only say that he had throughout these anxious days striven for three things. He had tried to be absolutely straightforward and truthful, to be scrupulously fair, and to take "large and sound views of the needs and conditions of English life, both in Church and State." Of course, they might have educational peace at too great a price. Freedom from strife was not everything. They wanted faithfulness as well as peace. The Church of England had an historic trust to discharge to the people of this country, and most of all to the children. Some of their stoutest champions held that that trust could only be discharged by clinging to Church schools as they were. In his belief there was a larger view. He believed a new chapter was opening in educational history, and that a vast number of people, both clergy and laity, would answer to a call to grapple on new lines with the task assigned to the Church.

Sir Alfred Cripps, K. C., moved the following important resolution:

"That this Council considers that a peaceful settlement of the education question is only possible on a basis of all-round tolerance and equality, irrespective of creed and without distinction between denominationalists and undenominationalists, and for this reason cannot accept the terms of compromise embodied in the Education Bill."

The Bishop (Suffragan) of Beverley seconded. The Bishop of Salisbury moved an amendment, the first and main clause of which ran as follows:

"This Council gladly recognizes in the Government Education Bill now before Parliament an advance in the direction of a reasonable settlement of the Education question, but the Council cannot recommend the Church to accept the bill without serious amendment."

Mr. Lawrence Hardy, a Conservative Unionist M. P., seconded. The amendment was supported by Colonel Seton Churchill, the Dean of Carlisle, Mr. H. W. Torr, the Bishop of Southwark, Sir John Kennaway, M. P., the Bishop of Gloucester, Mr. A. T. Perkins. It was opposed by Lord Halifax, the Bishop of Manchester, Lord Hugh Cecil, Lord Stanmore, the Dean of Canterbury, the Bishop of Birmingham, Mr. Athelston Riley, Mr. Griffith Boscawin. A division was taken on the first clause of the Bishop of Salisbury's amendment, and this was defeated by 187 to 116, the voting of the Houses being as follows:

	For Amendment.	Against.
Bishops	21	3
Clergy	45	70
Laity	50	114

The result of the voting against the amendment was received with tumultuous cheers.

The next motion on the *Agenda* was one standing in the name of Mr. C. J. Blaff, appealing to the government to postpone proceeding further with the Education Bill until after the Christmas recess. Mr. Blaff was called upon to move this as an amendment to Sir Alfred Cripps' motion, but he declined to do so. The Bishop of London thereupon took charge of Mr. Blaff's motion; but his Lordship's speech was not convincing. The previous question was moved by Lord Hugh Cecil and carried by a large majority on a show of hands. The majority of the Council thus strictly carried out Lord Hugh Cecil's advice. "We want," he said, "to kill the bill. Let us say so now, and people will know what we mean." Sir Alfred Cripps' motion was then put as the substantive one. The voting was as follows:

	Ayes.	Noes.
Bishops	3	18
Clergy	73	35
Laity	113	46

The motion was declared lost, however, on the merely technical ground that there was not a majority, as required by standing orders, of all three Houses in its favor. The Bishop of Manchester then moved a resolution in the following terms:

"That this Council respectfully desires his Grace to represent to the Prime Minister, on behalf of this Council, that it is most unjust that a measure so deeply affecting the national Church, which has confessedly rendered important service to national education, should be hurried through Parliament, before Churchmen have had opportunity to discuss it, and further prays their Lordships to move

in the House of Lords that the discussion of the bill be not taken in this session."

The Bishop of Gloucester seconded. By suspension of the standing orders the Bishop of Manchester's motion was afterwards passed, and the meeting of the council ended.

The proceedings of the Representative Church Council naturally exercised, as the *Standard* rightly pointed out, a depressing effect upon the friends of the proposed "settlement," and were regarded by most of them as a very serious blow to its prospects. In fact, we know, from Mr. Runciman's letter to the Primate, written the day after the meeting of the council, that its action was the chief determinative factor in the abandonment of the bill. The *Times* newspaper, which one might almost take as the official organ of Lambeth Palace, in a leading article yesterday, tries to minimize the significance of the hostile attitude of the Council towards the bill. But the *Daily News*, though not professedly friendly to the Church, takes a saner view than this. It says editorially:

"This assembly has undoubtedly the right to speak for the Church. It represents not the Bishops and the clergy alone, but the laity. The final result of its deliberations was rejection of any thought of compromise or settlement on any lines which a Liberal Government could consider. For the bill, as it stands, hardly a voice was raised. The issue lay between those who would accept this bill, if it could be so amended as to concede the extremities which the Bishops originally claimed, and those who reject any national settlement at all [?]. The opposition won by an overwhelming majority. Among the Bishops it is true that 21 out of 24 are for conciliation. But among the clergy and the laity the irreconcilables are almost two to one. How far the clergy and laity who find their way into this Council really represent the average hardworking parson and the unorganized mass of the laity we do not know. But certainly they do represent the active and energetic element in the Church, the men who really work for the Church and lead its fortunes."

MISCELLANEOUS NOTES.

The new vicar of All Saints', Margaret Street (the Rev. H. F. B. Mackay), makes a welcome announcement in his parish paper in regard to Catholic ceremonial at this church. He has decided to carry out the intentions of his immediate predecessor (the late Rev. G. F. Holden) in giving the acolytes their tapers and reviving the use of incense. Incense will now be used in processions and at the Solemn Eucharist.

Archdeacon Burrows of Birmingham has declined the offer of the Archbishopric of Capetown. J. G. HALL.

CHRISTMAS IS A NEW BIRTH.

THE OLD RELIGIONS, philosophies, moral systems of a world grown old and joyless, were devised by old men. They were meant for grown men. They stirred no enthusiasm.

The Christ religion began with a babe. It was meant for babes. It transfigured the child. Its spirit was youth, buoyancy, vigor, energy, growth, progress. Its Christ was never old; He stood for a new kind of life; for the joy of life and the ever-increasing, thrilling, pulsating ecstasy of the fulness of a complete, whole life, throbbing in every vein and inspiring every faculty.

This life never grows old, but ever younger. In the abandon of its childlike happiness and its purity of innocence, it recks little of the evil in life, but looks ever to an eternity of expansion, activity, and gladness.

The old religions came from philosophers. This spirit of the new is the atmosphere of Christmas, when we, too, are born anew, when we forget the troubles of life and see all things in the light of youth and hope, for we are children again.

Kings worship the Child. Kings bring presents and bow at the manger. All-wise men offer gifts. The hearts of the fathers are turned to the children. The wild beasts of the earth lie down in peace together, for the little Child at last is leading them. Bethlehem tells us, Forget the old, the past, the darkness; for the new life is before us.—REV. W. S. SAYRES, in *Detroit Free Press*.

CHRISTMAS without Christ! What a hollow mockery! Only one who has experienced it can know the mockery of it. And no one can know the joy of a *real* Christmas like the one who has for many years been an unbeliever in the Catholic religion, but has at last arrived at a sincere intellectual conviction of the truth of revelation. What a different sound the Christmas chimes have! How they thrill the heart! With what joy does he approach the altar to receive the Body and Blood of the One who for him became a Babe, and who died to redeem him! And how his heart glows at the later Celebration, when, the altar ablaze with light and beautiful with flowers, he gives his poor offering of praise and thanksgiving for the mercies vouchsafed. How peevish and contemptible in comparison with this joy is that which the world can give!

NEW YORK EXCITED OVER ST. JOHN'S CHAPEL

President Roosevelt and Others Sign Memorial for its Preservation

TRINITY CORPORATION ISSUES A STATEMENT

Cooper Union Meeting in Memory of Bishop Potter

DR. PATEY, CONVALESCENT, NOT ALLOWED TO RETIRE FROM HIS RECTORSHIP

The Living Church News,
New York, December 21, 1908

NEW YORK has worked itself into a condition of excitement over the question of whether services in St. John's chapel should be abandoned. A number of distinguished men, including President Roosevelt, Mayor McClellan, Seth Low, J. Pierpont Morgan, R. Fulton Cutting, Levi P. Morton, W. Bayard Cutting, Joseph H. Choate, D. O. Mills, Anson Phelps Stokes, William Dean Howells, C. Grant La Farge, Elihu Root, and others, have signed a memorial asking that the chapel be not "demolished." The Municipal Arts Commission has forwarded resolutions of protest to the vestry. Mr. R. W. Gilder has voiced his protest in a poem printed in the *Evening Post* and copied in the *Churchman*. The latter journal inquires: "Where is the voice of the Bishop, who is the chief pastor and responsible for this Church in the evangelization of this great city, and peculiarly the pastor of the helpless? Where is the voice of the clergy?" etc.

But it is beginning to look like a contest of sentimental gush versus common sense. The former is always more popular than the latter, and Trinity Church corporation is not exactly a popular idol of the man-in-the-street. Still, common sense is beginning to assert itself. First, the Trinity vestry has itself given out a statement, as follows:

"In view of the interest which has been shown in the closing of St. John's Chapel the rector and vestry of Trinity Church wish to make the following statement:

"The subject of the closing of St. John's Chapel and the removal of the Church's work to a point more advantageous for it has long been under discussion and consideration. It has been recognized for fully twenty years that this step must sooner or later be taken. It should be kept clearly in mind that in closing this chapel Trinity parish is not, as has been implied in some quarters, deserting the people of one of the poorer regions of this city and leaving them without the ministrations of the Church. The very purpose which the rector and vestry have had before them during all the years that the matter has been considered has been to minister more effectively to the people of this region."

"It is the belief of the vestry, based on their long study of the matter, that, in view of the movement of the population, the work of Trinity parish for this region must be done from a center near to the present site of St. Luke's Chapel, at Hudson and Christopher Streets, and they believe that the work can be done more strongly and effectively from this one center than from two. The work which has been done at St. John's can all of it be carried on at St. Luke's, together with much other work for the region which under existing conditions cannot well be done from St. John's."

"No one ever felt more keenly the close associations which the work at St. John's Chapel has had with the life of this city than the late revered rector of Trinity parish, and yet, after long shrinking from it, he at last believed the facts to be so conclusive that he wrote out with his own hand and presented to the vestry the resolution in accordance with which the action of the vestry has been taken."

"So far is the vestry from an intention or thought of deserting the district that it is their hope to build later, if the progress of the consolidated work shall seem to justify it, as they believe it will, a new and substantial group of church buildings, in which shall be carried on the work now being done both at St. John's and St. Luke's."

"The vestry has as yet taken no action in regard to the future disposition of the church building."

"WILLIAM T. MANNING, Rector.
"WILLIAM JAY, Clerk.

"New York, December 16, 1908."

Second, Bishop Greer has answered the somewhat hysterical appeal of the *Churchman* by declaring that the project has his entire approval. He is quoted in the *Evening Sun* as saying:

"The *Churchman* and the public of New York seem alike to have confused two different matters. The decision of Trinity to give up the holding of services in St. John's Chapel is one of these. The possibility of demolishing the chapel is quite another."

"I am thoroughly in favor of the plan that Trinity is following in abandoning services at St. John's. The Church has no intention of abandoning the district, as some have supposed. It is planning instead greatly to increase its religious organization in the neighbor-

hood. I agree with the rector and vestrymen of Trinity in believing that Church facilities for that portion of Trinity parish will be greatly enlarged and improved by the proposed group of buildings to be erected about the site of St. Luke's Chapel on Hudson Street. Trinity, in my opinion, instead of withdrawing from the district is extending its work and its course has my entire approval."

Third, Dr. Huntington, who is not altogether insensible to considerations of sentiment, has expressed himself on "the unpopular side" in a letter to the *Evening Post*, in which he says, in part:

"Trinity Church, like all other similar organizations, exists for the purpose of furthering, in every way open to it, the interests of the Christian religion. Incidentally, it has a care for architecture and for old-time civic associations, but its main duty is other than that of conserving antiquities; its main duty is to nourish and bring up sons and daughters and to safeguard souls, rather than help—

"To make old bareness picturesque,
And tuft with grass a feudal tower.

"It would appear that, after a careful study of the situation extending over years, the Trinity vestry came to the conclusion that its resources could be made to tell to more purpose if the strategic center of parochial effort for the lower West Side were to be moved a little further north, and the facilities for missionary work brought into better conformity with present-day standards.

"It is safe to say that no man in the whole town, clerical or lay, could have come more sorrowfully to this conclusion than the late Morgan Dix. In St. John's he had been baptized, in St. John's confirmed, in St. John's ordained. In the adjoining rectory the earlier days of his pastorate had been spent. And yet it was his hand and not another's that penned the resolution under which the vestry is now doing what it evidently believes to be its solemn duty. Under these circumstances it would seem as if a stay of judgment on the part of the general public would be only fair. I cannot think so ill of the venerable corporation as to believe that the motive governing its action is in any degree whatever a commercial one. We may trust Dr. Manning to look out for that."

The real fact, after sifting all the evidence, seems to be this: In the judgment of those best qualified to observe, the work of the Church can be better done, in a difficult field among poor people, by consolidating the work of the two chapels, St. John's and St. Luke's, and extending that work from one center. Trinity parish is neither trying to save money, as has been represented, nor to sacrifice efficiency for sentimental associations, as some would seem to deem fitting, but to provide to best advantage for its very excellent work in the neighborhood of these chapels.

Perhaps the anxiety that has been manifested has been a trifle overdone.

SERVICES AT ST. PAUL'S CHAPEL.

The clergy of St. Paul's chapel ask that strangers be informed that they will be cordially welcomed at services in that historic church, situated at the intersection of Broadway with Fulton and Vesey Streets, and one of the historic buildings of New York City. There are special mid-day musical services on every Tuesday, beginning at 12:05 noon and lasting for thirty minutes. Special appointments during the winter are the musical observance of the Mendelssohn Centenary at noon (12 to 1 P.M.), Tuesday, February 2d. During Lent there will be sacred cantatas on Tuesdays between 12 and 1, as follows:

March 2.—"The Darkest Hour," Harold Moore.

March 23.—"The Message from the Cross," Will C. Macfarlane. The composer will preside at the organ.

April 6.—"The Crucifixion," John Stainer.

Stainer's "Crucifixion" will be given again at 8 P.M. on Good Friday; and on Tuesday, April 13th, at noon, there will be an Easter Carol service. In addition to these various musical services on Tuesdays and on special days mentioned, the litany is rendered with hymns on Wednesdays at 12:05, as it is also, with a seven-minute address, on Fridays at the noon hour. The Holy Communion is celebrated on Thursdays at 12 o'clock noon. These services at St. Paul's chapel comprise one of the efforts made by the authorities of Trinity parish to reach the downtown public on week days.

COOPER UNION MEETING IN MEMORY OF BISHOP POTTER.

A beautiful programme of music was rendered at the People's Meeting held in Cooper Union on Sunday evening, December 20th, in memory of Bishop Potter. Mr. Richard Henry Warren conducted the recital given by the choir of the Church of the Ascension, augmented for the occasion to seventy-five voices and an orchestra. The vocal numbers included the *Te Deum*, Warren; "Jubilate Amen," Bruch; "At the Hero's Grave," Dvorak; "Hallelujah Chorus," Handel. The overture

to "Tannhäuser," and the Fifth Symphony (last movement) Beethoven, were also finely interpreted.

DR. PATEY CONVALESCENT.

The Rev. Dr. Patey, rector of St. Luke's Church, 141st Street and Convent Avenue, has almost recovered from his very severe illness of last summer. On Friday evening he offered his resignation to the vestry, because of continued ill-health. There was a decided protest and the resignation was not accepted. Dr. Patey has been identified with the parish for thirty-four years; his rectorate began in 1892.

THE NEW ST. MARY'S CHURCH.

The new St. Mary's Church, Lawrence Street, in upper New York City, once known as Manhattanville, which was built during the summer and fall on the site of the old church, will be consecrated by Bishop Greer on the morning of New Year's Day. The Rev. Hiram R. Hulse has been rector of the parish since 1899.

SPECIAL COUNCIL FOR ELECTION OF BISHOP COADJUTOR IN DIOCESE OF VIRGINIA.

THE Rev. Berryman Green, D.D., Professor of English Bible and Homiletics at the Virginia Theological Seminary, near Alexandria, was elected Bishop-Coadjutor of Virginia on the third ballot, on Thursday evening, December 17th.

Following the announcement, Dr. Green made a brief address, in which he asked to be allowed a few days to consider the matter.

The special council, called by Bishop Gibson for the election of a Bishop Coadjutor, met in St. Paul's Church, Alexandria, at 10 o'clock Wednesday morning, December 16th. The Holy Communion was celebrated by Bishop Gibson, assisted by the Rev. P. P. Phillips, rector of St. Paul's Church.

The council convened for business at 11:30, with Bishop Gibson in the chair. The roll of clerical and lay delegates was called by the secretary, the Rev. Everard Meade of Pohick Church, Fairfax County, and 70 clergy and 57 of the laity were found present.

The Rev. E. B. Burwell, the Hon. R. Taylor, and Mr. W. C. Marshall were appointed as the Committee on Credentials.

Bishop Gibson then addressed the council, and stated that the special council was convened for the election of a Bishop Coadjutor—a deeply religious matter. He reminded the council that it was assembled not only for the election of a Coadjutor in Virginia, but for that of a Bishop in the Church of God. The Bishop said that he had been led to call for the election from careful thought on his part and from no outside suggestion. The work of the diocese demanded a Coadjutor at this time, without waiting for the regular council in Leesburg next May. The Bishop then showed the remarkable development of the diocese, and was glad to say that nearly every parish was now filled. The duties he would assign to the Coadjutor would be the following: The visitation of all parishes once in two years; at every visitation to call the attention of the congregation to diocesan missions; and to be a member of the Bishop's official family.

THE QUESTION CONSIDERED.

Mr. James Caskie of Richmond caused considerable surprise when he offered a resolution to the effect that a committee of seven be appointed by the Bishop—which committee shall be selected from the various sections of the diocese, at least one member to come from each convocation—who shall ascertain and report at the next meeting of the council, in Leesburg, the judgment of the diocese (1) as to the necessity of a Bishop Coadjutor, and (2) as to the ability of the diocese to meet the expense of the office. Pending a vote on this, which was called for by orders, Judge Norton moved that the finance committee make its report, in order that the council might act intelligently in its decision with reference to the election.

The report of the finance committee was then made by Mr. Caskie, and showed that for the year ending May, 1909, there would be a deficit of more than \$500. The council then took a recess until 2.45 o'clock.

At the afternoon session, the report of the committee on credentials was presented by Judge Scott, and accepted. The resolution offered by Mr. Caskie at the morning session was brought up and laid on the table, by a vote of 75 ayes and 30 noes.

PROCEDURE DISCUSSED.

Dr. Blackford, of the Episcopal High School, moved that previous to the balloting in due form, according to the diocesan canons, three preliminary ballots be taken without nomination, the clergy and laity voting alternately, the result of each ballot being posted in full view of the house, and remain so until the balloting was ended.

Judge Norton of Alexandria opposed this procedure, as foreign to the former practice of the diocese. Dr. Massie of the Seminary supported Dr. Blackford's motion. The motion was laid on the table.

A resolution to fix the salary of the Bishop Coadjutor at \$3,000 per annum, with travelling expenses, and \$600 for house-rent, was

accepted, and referred to the finance committee, which subsequently recommended that the above amounts be held as a minimum.

THE NOMINATIONS.

Nominations were next in order, and were limited to five minutes. Nominating speeches were made as follows: The Rev. J. Y. Downman of Richmond nominated the Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions. This was seconded by Judge Wallace of Fredericksburg. Both stated that they had received assurance from reliable sources that Dr. Lloyd would honor a call to the episcopate in the diocese of Virginia. The Rev. W. B. Lee put the name of the Rev. C. B. Bryan, D.D., in nomination. This was followed by the nomination of the Rev. Berryman Green, D.D., by the Rev. W. J. Morton of Christ Church, Alexandria; which was seconded by Dr. Blackford of the High School. The Rev. W. M. Clark was then placed in nomination by the Rev. T. C. Darst, seconded by Mr. Caskie of Richmond. This was followed by the nomination of the Rev. J. Y. Downman, by Mr. Peter Mayo, and of the Rev. E. L. Goodwin, by Dr. Moncure of Fairfax. Other speeches were made in favor of Dr. Green, Dr. Lloyd, the Rev. W. M. Clark, and Dr. Bryan, after which tellers were appointed, about 4:45—the Rev. Messrs. Gray and Osgood for the clergy, and Messrs. John G. Williams and Charles Cary for the laity.

The first ballot was reported at 5:25, as follows:

FIRST BALLOT.

	CLER.	LAY		CLER.	LAY
Whole number	69	61	Rev. R. A. Goodwin.....	1	3
Necessary to choice.....	35	31	Rev. Robert S. Coupland.	3	0
Rev. Dr. Green.....	34	24	Rev. W. C. Brown.....	2	1
Rev. Dr. A. S. Lloyd.....	9	15	Rev. J. Y. Downman.....	0	1
Rev. Dr. Bryan.....	11	8	Rev. James Morris.....	0	3
Rev. W. M. Clark.....	6	3	Rev. J. P. Tyler.....	0	1
Rev. Dr. Grammer.....	1	0	Rev. J. J. Lloyd.....	0	1

There was no election, and the council then took recess until 7:30 P. M.

At the evening session, the Rev. James W. Morris of Richmond, formerly of Brazil, placed the name of the Rev. W. Cabell Brown, D.D., of Brazil in nomination. This was seconded by the Rev. Thomas Semmes and the Rev. H. B. Lee.

The second ballot was then taken, as follows:

SECOND BALLOT.

	CLER.	LAY		CLER.	LAY
Whole number	69	56	Rev. Dr. Brown.....	10	7
Necessary to a choice...	35	29	Rev. Robert E. Coupland.	3	0
Rev. Dr. Green.....	40	28	Rev. Dr. Bryan.....	0	4
Rev. Dr. A. S. Lloyd.....	5	14	Rev. J. J. Lloyd.....	0	1
Rev. W. M. Clark.....	5	1	Rev. R. W. Forsythe....	0	1

On this ballot Dr. Green received five more than necessary from the clergy, but lacked one from the laity. He was elected by large majorities in both orders on the next ballot, which resulted as follows:

THIRD BALLOT.

	CLER.	LAY		CLER.	LAY
Whole number	69	56	Rev. W. M. Clark.....	2	0
Necessary to a choice...	35	29	Rev. Dr. Bryan.....	1	1
Rev. Dr. Green.....	56	39	Rev. Dr. Brown.....	3	7
Rev. Dr. A. S. Lloyd.....	2	9	Rev. R. S. Coupland....	5	0

As Dr. Green had received on this ballot both clerical and lay votes in excess of those necessary to a choice, he was declared elected to the office of Bishop Coadjutor. The council at once arose and sang the Doxology, "Praise God, from whom all Blessings Flow."

The Rev. Dr. Crawford, dean of the Virginia Seminary, moved that the vote be made unanimous. This was seconded by Professor Massie, and a rising vote was taken by the council to that effect. The Rev. Messrs. W. M. Clark, E. L. Goodwin, and W. D. Smith were appointed by the Bishop to present the Bishop-elect to the council. This was done, and Dr. Green addressed the council with much feeling, in a few well-chosen words. He asked the council to give him a few days for the consideration of this call to the high office of Bishop.

After a discussion as to the place of residence of the Coadjutor, a vote of thanks to the finance committee for its work, with a tribute to the memory of the late Joseph Bryan, and votes of thanks to the churches and people of Alexandria, the council adjourned *sine die* at 9:45 o'clock, after prayer, and the Benediction by the Bishop.

THE BISHOP-ELECT.

The Rev. Berryman Green, D.D., is widely known throughout the Church in the South as a theologian and preacher of ability. He is about 44 years of age. He entered the Virginia Theological Seminary in 1890, and three years later was ordained deacon by Bishop Whittle, and the next year was ordained priest. He had charge of the churches at Tappanhanock, Leesburg, and Alexandria, serving as rector of Christ Church, Alexandria, for six and a half years. In 1902 he resigned as rector of Christ Church, having been chosen Professor of the English Bible and Homiletics at the Virginia Seminary. He later received the honorary degree of Doctor of Divinity from Washington and Lee University.

You have need, indeed you have special need, to repent and watch, watch and repent, all the days of your pilgrimage here.—*Sci.*

LARGE ORGAN FOR CHICAGO SUBURBAN CHURCH

Placed as a Memorial in Emmanuel Church,
La Grange

MANY ACTIVITIES AMONG CHICAGO CHURCHMEN

The Living Church News Bureau
Chicago, December 21, 1908

NOT since the installation of the largest Church organ in the diocese, in Grace Church, a few years ago, has any similar event of such size and scope taken place as the blessing of the superb new instrument which has recently been built into the chancel of Emmanuel Church, La Grange. The diocese is now equipped with several of the finest organs to be found in churches anywhere in the country, among them being those in Grace Church, Epiphany, St. James', Trinity, St. Chrysostom's, and St. Paul's, Chicago, and now this new one at La Grange. Only one of these instruments has four manuals, namely, that in Grace Church, and of all the others, this new one in Emmanuel Church is easily the first in completeness of detail and extent of mechanical improvements, though, like all these others, it has three manuals, and not four. It was formally blessed by the rector, the Rev. T. B. Foster, at the mid-morning service on the Fourth Sunday in Advent, December 20th.

This new instrument, built by M. P. Möller of Hagerstown, Md., represents all the mechanical and musical possibilities of the best electro-pneumatic action. The specifications include an echo organ and a set of tubular chimes, both located at a distance of eighty feet from the console. They are played from either the choir or the great manual, so that the musical effects of the instrument are those of a four-manual organ. The power for the action is supplied by a separate generator fitted to the large electric fan-blower which supplies the wind for the pipes, thus avoiding the troubles attendant on the use of the storage batteries, dry cells, etc., usually employed in electric organs. This organ, while somewhat smaller than that erected in the new Calvary Church, Pittsburgh, last year, is the work of the same builder, and is an instrument of the same class. It is a "memorial organ," commemorating three Bishops of the diocese—Chase, Whitehouse, and McLaren; one rector of the parish, Morton Stone; and above a hundred and fifty of the faithful laity who in years past were connected with the Church in La Grange.

FOR DIOCESAN ENDOWMENT.

On Thursday, December 17th, Bishop Anderson met with the central committee on the endowment of the diocese, the meeting being held at the rooms of the Chicago Automobile Club. Steps were taken to hold a much larger meeting on December 29th for luncheon, to which, as the first of several such contemplated luncheons, a group of Churchmen from several of the leading parishes will be invited, to discuss ways and means. This meeting of December 17th was well attended and enthusiastic interest in the great scheme was heartily expressed by the laymen present.

TEACHER TRAINING CLASSES.

The Saturday afternoon lectures at the Church Club rooms in the Teachers' Training Course for Sunday school workers have been steadily attended each week, in spite of the many interruptions which are so inseparable from pre-Christmas activities. Attention has been attracted by this course from Church people outside of the diocese who believe in improving the Sunday school situation. A letter was received by your Chicago correspondent the other day, from a Churchwoman residing some distance from Chicago, asking for the whole list of lectures in this course, with the entire list of books recommended for individual reading by members of the class. Needless to say, the prospectus was immediately mailed, and others will be likewise mailed to any persons who will write to the editor that they would like to have a copy. The December lecture, on the 5th, was by the Rev. S. L. Tyson on "The Private Life of Christ"; on the 12th, by the Rev. E. H. Merriman, on "The Beginnings of the Kingdom"; and on the 19th, by the Rev. T. B. Foster, on "The Organization of the Kingdom." The next lecture will be on Saturday, January 2d, by the Rev. G. C. Stewart, on "The Manifestation of the Divine King." The lectures commence at 2 P. M.

ADVENT ADDRESSES AT OAK PARK.

During Advent there have been given three Friday afternoon talks to the older boys and girls of the Sunday school of Grace Church, Oak Park—at 4 P. M., by the Rev. H. W. Prince, the assistant, on "The Coming of Christ," including

the First Coming, as foretold in the Old Testament; the Second Coming, as prophesied by our Lord Himself, and the Nature and Effects of His Coming. The rector, the Rev. E. V. Shayler, has returned from his successful parochial missions in the Middle West and on the Pacific coast.

WORK AMONG COLORED PEOPLE.

The Rev. J. B. Massiah, priest in charge of St. Thomas' (colored) Church, has issued an attractive circular letter, describing much of the work now being done among the colored people by the Church in the various parts of the country, and asking for help in raising \$4,000 to meet pressing needs, as the next installment for the purchase of the present large and much needed St. Thomas' Church soon falls due. During the past three years the congregation of St. Thomas' has tripled in numbers, and the Rev. J. B. Massiah has presented 210 for Confirmation during this brief period. There are now 565 enrolled communicants, of whom fully 450 are in frequent and regular communion. Of the \$20,000 which is the purchase price of the new church, the sum of \$10,000 has been already paid, largely through the help of the Bishop, the diocesan Board of Missions, and Messrs. G. H. Webster, J. H. Harrison, and others. The congregation themselves will take care of some \$6,500, but they need this extra help, and it is thoroughly deserved.

GIRLS' FRIENDLY SOCIETY.

One of the largest gatherings of Girls' Friendly Society members and associates which has taken place since the last annual service of the Chicago branch, assembled at the parish house of the Church of the Epiphany on the evening of Thursday, December 17th, when delegates from all the West Side and West Suburban branches accepted the invitation of Epiphany branch to meet Miss Fanny E. Groesbeck, the diocesan president, for a farewell reception prior to her contemplated departure for a long trip abroad. There were nearly 120 persons present. Miss Groesbeck gave an account of the founding and endowment of the G. F. S. room at St. Luke's Hospital, and also of the purchase and building of Holiday House at Glenn, Mich., the G. F. S. summer home. The rector of the parish made an address, and the evening was a very pleasant one in every way. There are now about 1,000 persons connected with the Chicago branch of the G. F. S. Miss Groesbeck, the first diocesan president, has held office ever since the society was organized in this diocese.

TERTIUS.

ANNIVERSARY OF PHILADELPHIA CHURCH FOR DEAF MUTES.

THE twentieth anniversary of the consecration of All Souls' Church for the Deaf, on Franklin Street, above Green, Philadelphia, was celebrated with fitting and due festivities last week. The church, now a center for the religious, charitable, and social work among the deaf of Philadelphia and suburbs, really had its beginning fifty years ago with a service by the Rev. Dr. Thomas Gallaudet in St. Stephen's Church, Tenth and Chestnut Streets. For many years after this, services were held in various places by different clergymen, until the late Rev. Henry Winter Syle took charge. To him is due the idea of setting apart a church especially for the use of the deaf. In 1878 he agitated the need of a church and parish house exclusively for their use. The scheme was looked upon as wild and impracticable; but by persistent effort on his part contributions in generous amounts latterly began to come in, until at length, by several timely gifts, he was able to purchase the present building in 1888. After undergoing quite extensive improvements the building was consecrated by Bishop Whitaker, December 8, 1888.

In commemoration of this interesting event of twenty years ago, a service was held in the church last week. The sermon, which was preached by the Rev. Dr. J. Andrews Harris of St. Paul's, Chestnut Hill, was on the subject, "The Validity of Sacramental Consecration in the Sign Language." Owing to occasional objections raised against the sacraments as administered by the deaf clergy, this sermon will prove of great value.

All except two of the deaf clergy from all over the country were present at this interesting service. So the opportunity was taken of calling a conference on Church work among the deaf on Wednesday, December 9th. Among those present were the Rev. Dr. J. H. Chamberlain and Rev. J. H. Keiser of St. Ann's, New York City; Rev. O. J. Whildin of Baltimore, Md.; Rev. F. C. Smielau of Williamsport, Pa.; Rev. H. Van Allen of Utica, N. Y.; Rev. C. O. Dantzer, and Rev. G. H. Hefflon of All Souls', Philadelphia; Mr. John Bremer, lay reader at St.

Elizabeth's mission, Wheeling, W. Va.; and Mr. James Reider, lay reader of All Souls', Philadelphia. From the Pennsylvania Commission on Church Work among the Deaf there were also present the Rev. Dr. Louis C. Washburn, and Dr. A. L. E. Crouter. The gathering opened with a celebration of the Holy Communion, followed by an all-day session. The Rev. Mr. Dantzer was chosen chairman, Rev. Mr. Whildin, secretary; and Mr. H. E. Stevens, treasurer. Among other interesting subjects discussed was the validity of sacramental ministration in the sign language. During the discussion it was developed that nearly all the deaf clergy have been in the habit, though not from any convictions of necessity, of reading the consecration words orally. Thursday the clergy visited the Home for Aged and Infirm Deaf at Doylestown.

DR. HARRIS' SERMON.

Dr. Harris' sermon, on "Sacramental Consecration in the Sign Language," began with a resumé of the history of the work of the American Church among deaf mutes. Coming then to the immediate subject, he took his text from Heb. 4: 12: "The word of God is living and powerful and sharper than a two-edged sword, and piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and is a discernor of the thoughts and intents of the heart." Citing four books* as useful for reference on the subject, his first point was this: "Language is simply an expression of the continuity of thought. Intelligible language is simply an intelligible expression of the continuity of thought. No matter what the language is, whether Greek Latin, German, French, or any other, whether it be by signs or spoken words, so that it be intelligible it serves the purpose. There are many languages which many people do not understand. God understands all languages.

"The second point that I want to make is this: The form of liturgy which is binding on us is the form prescribed in the 'Book of Common Prayer, the Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America.' That form represents the mind of the whole of this Church as set forth by its representatives, Bishops, clergy, and laity. No other form is ever binding or tolerable in this Church and especially in the administration of the sacraments. Every other of the many other forms has been deliberately set aside, and this form has been substituted in their place wherever this form differs from them. This fact is something either forgotten or ignored even by men high in office in the Church, and this ignoring is an act of lawlessness pure and simple.

"The third point is this: That in our form of service, in every act of consecration, spiritual efficiency is held to be the work of the Holy Spirit of God, and not of the officiating minister, who simply sets apart certain visible material elements, the water in Baptism and the bread and wine in the Holy Communion, specifying the uses for which each is intended and offering intelligible prayer that God will consecrate them for their respective uses. The spiritual energizing power in each case is God's act, not the words or manual action of the minister.

"The fourth point is this: That consecrating power can be prayed for intelligibly by those who understand the sign language, so that every one of them can join in prayer without utterance of a single audible word. The prayer is made to God. In sacrament and otherwise it needs no audible, spoken word to reach Him.

"The fifth point is this: This view of sacramental efficacy, namely, that the consecrating power comes from God and not from the human agent who prays for it, is the view held by the universal Church for the first eight centuries of the Christian worship, attested by its liturgies and its comments upon it. It is the view of the whole Eastern Church to-day, and that vast portion of the Church which has often been led astray by the innovation of Latin mediævalism upon this point.

"And the sixth point is this: Our liturgy then conforms to the true and universal idea of sacramental efficacy held by the Church through the first eight centuries of its existence. Dissensions arose in utter opposition to this belief, which is still held by the Eastern or Greek Church. So that I think, in view of that, and that our liturgy directly conforms to it, you may be perfectly satisfied that the consecrated elements, in the sign language, both in Baptism and Holy Communion, being from God, are perfectly valid and full of blessing to you.

"Perhaps very few of us will be together twenty years hence. I will not be, certainly; but in all the years to come, may God bless you and keep you, make His face to shine upon you and be gracious unto you, and lift up His countenance upon you and give you peace both now and evermore."

* 1. *The Liturgies of SS. Mark, James, Clement, Chrysostom, and Basil, and the Church of Malabar*; translated by Drs. J. M. Neale and R. F. Littledale.

2. *The American Prayer Book, Its Principles and the Law of Its Use* (Bohlen Lectures for 1887); by Dr. J. F. Garrison.

3. *Primitive Consecration of the Eucharistic Oblation*; by Edmund S. Foulkes, B.D.

4. *The Consecration of the Eucharist: A Study of the Prayer of Consecration of the Communion Office*; by Dr. Henry Riley Gummey.

WHILE SHEPHERDS WATCHED THEIR FLOCKS BY NIGHT.

(Hymn 54 of the Hymnal, translated into Latin by Dr. Arthur W. Little).

PASTORES INTER VIGILES.

Pastores inter vigiles
In nocte mediâ
Descendit Del angelus,
Fulgente gloria.

"Ne timeatis," loquitur
Illis timentibus,
"Evangelizo gaudium
Vobis et omnibus:

"Est natus vobis hodie
In David viculo
Salvator, Christus Dominus;
Hoc signum vobis do:

"In Bethlehem videbitis
Infantem cœlicum
In pannis involutum et
Praesepio positum."

Est visa, fato serapho,
Caterva splendida—
Laudantes Deum angeli,
Canentes tanta:

"In caelis Deo gloria!
Ac bonis hominum
Pax esto et in terrâ nunc
Et in perpetuum!"

A WORK AMONG OKLAHOMA INDIANS.

By HARRIET M. BEDELL.

WHIRLWIND is a settlement of blanket Cheyenne Indians, about ten miles from Fay, Okla. It was named from the original allottee, Whirlwind, whose wife was a communicant of the Church. Through her influence a Church day school was established several years ago. Bishop Brooke transferred the Rev. David A. Sanford from Bridgeport to Whirlwind, who, with his wife and daughter, labored faithfully until October, 1897, when he retired from the work. He was succeeded by the Rev. James J. H. Reedy, and in December the Board of Missions sent Miss Harriet M. Bedell of Buffalo, N. Y., to assist in the work.

The Indians live in tepees in a very primitive way, and many of the old-time customs still prevail among the older ones—wailing at funerals, burying with the dead all belongings, cries of the medicine man, calls for feasts, etc. The men and women dress in Indian costume, both wearing their hair in two braids over the shoulders; many paint their faces.

These people are very religious, and unless the Church sends to them the true Gospel of Christ, they do many strange things in the name of worship. Our great hope is in the school. We have forty-one pupils enrolled, and they are under our constant influence both in an educational and spiritual way. All our industrial work goes hand-in-hand with work in the homes and all our methods are adapted to the special needs of the Indians here.

We are so often asked why Indians so soon fall back into their old ways on their return from school. I, too, used to wonder why; but since being among these people the reason is very clear to me. When in the Indian boarding school the girl learns many things under proper conditions and with fine equipments. She returns home. Everything is so different—the fire in the ground instead of a stove; covered dried grass instead of beds; no chairs, no cupboards, no tables. How can she put into practice what she has learned? She loves her people, and of course soon lives as they do, even going back to the Indian dress.

The unwrought character of the Indian must be considered in dealing with him. We believe the day school is a better solution to the problem of dealing with him. In our work here we teach them to use what they have and try gradually to better the condition of the home. We feel quite encouraged, though the work is slow. Many have bought stoves, beds, etc. A few have made tables, and washing and bathing is now done in most of the homes.

In answer to the question "Is it worth while?" comes the answer, "Yes," most emphatically. With the same advantages for the same length of time, the Indian could have stood side

by side with the European. He may not now reach the standard of civilization of the white man, but he does approach it. Then why not help him? Then the aim of our efforts may be realized long before the Indian becomes fully civilized—namely, the spread of Christ's Kingdom among them. The other work is but a means to this great end.

Contributions are solicited for any of the following departments of work: Educational, industrial, gymnastic, and clothing for school children, which we must supply. Money is specially needed for repairs on present buildings, desks, and other equipments for school, furnishings for mission home, a fund for paying for land, and a fund for building and furnishing a chapel. At present we are worshipping in an old Government building, which is nearly filled when the school is seated; we shall need room for at least 350. At least \$4,000 is needed to bring everything into proper working order. This work is very dear to the hearts of all missionary workers.

CHILD LABOR DAY.

THE National Child Labor Committee has designated Sunday, January 24th, or Saturday, January 23d, 1909, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories, mines, mills, and sweat-shops, and, if agreeable to him, to speak on that subject to his people on that day. The Federal Church Council, meeting in Philadelphia this month, unanimously adopted a resolution declaring that "the churches stand for the abolition of child labor."

Of the two million working children in this country, many thousands are in forms of labor not only injurious to the body and preventive of education, but which also offer the maximum menace to the moral life. This is sufficient warrant to call upon the churches to devote one day to these of whom our Lord said: "It is not the will of your Father which is in heaven that one of these little ones should perish."

The National Child Labor Committee, in its four years of work, has witnessed improvements in the child labor laws of thirty-four states, and is making a special effort at this session of Congress to secure the authorization of a Federal Children's Bureau. In a pamphlet recently issued by the Committee, the purpose and scope of this bureau are thus described:

"Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life, and would especially investigate questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character, and training of children."

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals, and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sunday schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East Twenty-second Street, New York City.

CHRISTMAS SONG.

THE WORLD may be white with winter, the winds rave and the storms beat, but nothing in the chill and stress of outside weather, on sea or land, can eclipse the brightness of Christmas. It is the season of mirth and feasting, the season for the gladness of the little ones and the joy of their parents. True, there are minor notes in the song here and there. If there has been a break in the circle of loved ones during the year, a hush may fall temporarily upon the melody of Christmas-tide. If there is anxiety about one whose strength is failing and whose chair may soon be vacant, the song loses something of its jubilation. Yet, as some one has truly said, "When the song goes out of a life, it may be replaced by a psalm." When the burnt sacrifice was laid on the altar in the old dispensation, the choir began its anthem of rejoicing. Christmas is a time of song around the globe. In the great cathedrals of Europe, in obscure parish churches hidden away among New England hills, in meeting places on the frontier, in rooms set apart for worship where there is no sacred edifice, and in homes without number, the Christmas song ascends.—MARGARET E. SANGSTER in *American Missions*.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*
BY THE REV. ELMER E. LOFSTROM

OUR LORD WALKS ON THE SEA.

FOR THE SECOND SUNDAY AFTER CHRISTMAS.

Catechism: VII. and VIII. First Commandment. Text: Isa. 41:10.
Scripture: St. Matt. 14:22-36.

IT was the evening of the day upon which Jesus had fed the five thousand. The effect upon the crowd of the miracle was striking. They would come and take Him by force to make Him a king, a mere earthly king (St. John 6:15). You can imagine the excitement that ran through that crowd of Orientals. Mistaken zeal is sometimes more difficult to handle than open enmity. What does Jesus do? He first sends away the disciples. He was compelled to "constrain" them. He hurried them into the boat, and commanded them to go to the other side while He sent the multitude away. We do not know what He said to the crowds, but He succeeded in getting them to leave. Then He turned His steps toward the mountain top, and spent the night in prayer and communion with His heavenly Father.

It is not easy to turn away from such an offer as the crowd made. Not that He could think of accepting it. But was it not once more the old temptation coming from Satan—to make a compromise of some little kind for the sake of the good to be accomplished? The crowd was eager to follow Him, *in their own way*. Should He let them follow, and then lead them up? It is not easy for us to understand just what such temptations would mean to Him, who was tempted in all points like as we are, and yet without sin. But we can understand His way of overcoming. He prayed. When the day dawned after that night of prayer, He did not hesitate to tell the people plainly that His work was spiritual, and not material. He spoke words which sent away for good and all those who were not earnest and sincere.

But while He was praying, the disciples were "toiling in rowing." The wind was contrary, and from evening until after three o'clock in the morning they had been able to row only about three miles (St. John 6:19). When their strength was being tried to the utmost, Jesus appeared near to the boat, walking upon the sea. As they cried out for fear, thinking it was a ghost, He reassured them: "It is I; be not afraid."

Jesus was ever teaching and training His chosen disciples that they might be fitted for taking charge of the kingdom after His ascension. Much that He did had a twofold significance. The immediate effect upon the disciples in this instance, for example, was quite enough to justify the miracle. But it was also designed to prepare them for a future time, when they would need His help even more than now. It was a parable of that future time. A few days before this, they had learned from their experience on this same lake that they need fear no storm, however threatening, when Jesus was with them in the boat. At this time no doubt their minds turned to that former experience, and they wished that Jesus had come with them. But the outcome showed them that He could help them even though He were not visibly with them. Up on the mountain with His Father He was watching over them and praying for them. When they could go no further by their own strength, He came—and the journey was quickly ended. In these later days, when He has ascended to His Father, there to live and make intercession for us, is He not even more ready and able to come to the help of His disciples than He was then? Surely

those who at His bidding are toiling in the boat (the Church) need not fear the contrary winds.

When He came to the boat and spoke His beautiful words of cheer, St. Peter was the first to respond. His request seems very strange at first glance. But there is something which makes it seem quite natural, when we think of it. For it was but a very few days before this that he and the others had returned from a short trial mission upon which they had been sent by the Master. During that mission they had been exercising the very same powers of healing and exorcism which Jesus had. When he now saw this new power over nature's great law, it was not so strange that he should ask to be given that power, too.

But the man was not quite equal to the test he had himself proposed. His first success shows us clearly that Jesus can impart to His disciples, when they both obey and trust Him perfectly, powers which are above the ordinary laws of nature—things impossible in themselves. That He can impart such powers reassures us when we think of our need of more than human skill and powers to meet the tasks which confront us in the work of the kingdom. But St. Peter's failure also reminds us that we are not to ask or expect such extraordinary gifts for personal ends. The request of St. Peter was not altogether a worthy one. He asked for a miracle for which there was no real need. It was his self-confidence as much as his faith which asked for the sign. The result was to reveal his weakness, rather than to display his fancied strength. True faith does not ask for miracle just to show off its strength. The power such as Jesus can impart is very valuable when rightly directed to proper ends, but to attempt to misuse it can only result disastrously. There is a warning in the experience of St. Peter which we do well to heed. There is no place in the heart of true disciples for *tests*

of the power of prayer, for example. To pray in that spirit cannot fulfil the conditions of true prayer. We believe that the spirits of the dead live on, but there can be nothing gained by attempting to communicate with these spirits for the mere sake of doing so. There is too much that is serious and important in the life of a Christian to admit of any such presumptuous meddling with spiritual forces.

The effect upon the disciples is worthy of notice. They had themselves had a share in a wonderful miracle the day before. But the provision of food came so quietly and without display that they were not impressed by it enough to realize that only One with the power of God could do such things. Here, they make the deduction, and their words mark a great advance in their faith.

The scene described as taking place there on the plain of Gennesaret is a striking one. The bringing of those who needed help near to Jesus so that they might touch the hem of His garment is another incident that was also a parable. Those who touched Jesus' garment were made whole. Why? Was it from any virtue in the garment? Assuredly not. The garment was made as other garments were made. It derived its extraordinary virtue from the fact that it was Jesus' garment. What does that teach us? Does it not stand as a figure of the Church which Jesus left as the medium through which He should be able to reach the sick and sinful after His bodily presence was withdrawn? The Church is made up of ordinary human folk to be sure, but because they have joined themselves to Him in His mystical body the Church, they become the channels through which His grace is applied to the needy. As the woman in the crowd, or these afflicted folk of Gennesaret, found strength and virtue in the hem of His garment, so may all who place themselves in contact with the Church through the touch of faith find the same strengthening power.

The same principle may be applied to the sacraments which He has provided. Their virtue lies not in themselves, but in the fact that He has taken them and made them His own medium for imparting regeneration and the Bread of Life.

Christmas Bells

Be glad, be kind, be joyful as ye may,
O ye who listen as the chimes begin!
They come to chase the shadows from within,
These Christmas bells that so divinely play.
From hill and dale, from many a turret gray,
They sound the pean answering hearts to win;
And souls indeed must be in love with sin
That hear unmov'd the bells of Christmas Day!

O happy bells! that burgeon into tune,
So rich with music of the long-ago
That peace and blessing every note foretells;
Till this world's midnight blossom into noon,
Ring on! ring on! that every heart may know,
And live the message of the Christmas bells!

Morrisville, Pa.

RICHARD OSBORNE.

There comes also a duty. If we, His disciples, are now the material "garment" by means of which He helps, we must not be slothful in doing what He would wish done. As the body carries out the will of the person, so we as the "Body of Christ" must be animated by His wishes and desires. Where there is someone who needs His help, there He would send the help. But He must use one of us in order that He may do so. He lets us help answer prayers. He permits us to be partners in His work, and sharers in His glory, the glory of service.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"UNION SERVICES" NOT LEGALIZED BY CANON.

To the Editor of The Living Church:

THE painstaking which you have displayed in following the workings of Canon 19 must be greatly appreciated by the whole Church. How far it is exhaustive no one can, of course, tell; but you have certainly been able to bring together a large number of instances in which the canon has been used; and a study of these will, on the whole, tend to convince one of its real value, and of the fact that there are no difficulties of any consequence in its working.

My object in writing, however, is to ask you upon what theory you include under Canon 19 occurrences which, so far as I am able to see, have no connection with it. This practice seems to me to tend to confusion and to detract from the value of your compilation. A case in point is found in your issue of December 12th. Your heading is "A Canon 19 Sermon on Thanksgiving Day." Under this, you make mention of a Union Service held in a church in West Virginia. Has Canon 19 anything to say about a Union Service? Canon 19 deals with the congregations of this Church. At a Union Service there is no question of any congregation of this Church. If the service is union, the congregation is as much Baptist as Methodist, as much Methodist as Congregational, as much Congregational as Episcopal. It is by no possible construction a congregation of this Church, and Canon 19 has no application in the matter. It is conceivable, perhaps, that one may be misled by the occurrence of the word *Church* in the last line of the canon; but such misleading will be impossible to one reading it carefully. The only question that can arise in regard to the Union Service is as to the use of the building. It cannot reasonably be held, I suppose, that a Union Service is an "unhallowed, worldly, or common use" of the church building. At any rate, it would appear that if there is a question in regard to the use of a given church building, it would probably have to be referred ultimately to the vestry of the parish. It seems to me to be further true that there are many clergymen of this Church who will feel that the Union Service is not included in any way under Canon 19, and will therefore not refer any matters in connection with such service to the Bishop. The inclusion by your paper of such services under Canon 19 would seem, therefore, to bring confusion into your record, and to detract from the value of your Canon 19 exhibit.

Winchester, Mass.

JOHN W. SUTER.

[We are very glad to answer the question of our correspondent. Where a service is held in a church building under the arrangement of the rector of the parish, and a congregation assembles, and a Prayer Book office is used, and no corresponding service is arranged for the parishioners by which to observe the day, the overwhelming presumption appears to be that the congregation assembled is a "congregation of this Church," the members of which *de jure* include all

baptized persons; and the fact that other persons may be gathered with them would hardly be germane, since obviously the Church legislates for her own members exclusively and pretends to no jurisdiction over others. We quite agree with our correspondent, however, that "union services" are not contemplated by Canon 19, and that a sermon delivered by a minister of another religious body at such a service would not constitute the "address" on a "special occasion" for which the Bishop, and he alone, has authority to issue a license; but as a number of persons in the Church, including some few Bishops, have assumed, illogically enough, that the canon covered such services, we have included those in our reports of functions for which the authority of Canon 19 was alleged. More correctly we know of no authority, canonical or otherwise, by which a service not of this Church can lawfully be used in a church that has been consecrated for the worship of Almighty God according to the use of the Protestant Episcopal Church.—EDITOR L. C.]

CHURCH BURNED IN HAITI.

To the Editor of The Living Church:

HOLY TRINITY Church, Port au Prince, Haiti, was burned in the fire that destroyed one-quarter of the city on July 5th and 6th. Since then the members of the congregation have had only one public service a week, which they owe to the kindness of the Methodist congregation, whose pastor and officers have given the use of their church to the people of Holy Trinity. The burned building was the centre of the mission work of the Haitian Church. It was associated with the visits of Bishop Lee of Delaware, Bishop Burgess of Maine, and Bishop Coxe of Western New York. From Holy Trinity the work has extended until now there are twelve organized congregations in various parts of the republic. In order that the central church may be rebuilt, the Board of Missions has authorized me to ask the aid of the Church in the United States. The Board's treasurer will receive and forward gifts for this purpose.
(Signed) JAMES THEODORE HOLLY,
Bishop of Haiti.

THE EMMANUEL MOVEMENT.

To the Editor of The Living Church:

IT would seem that Christian Science is to New England what Lourdes is to France—both manifestations of the same want in different races and both fully exploited.

Whether the Protestant Episcopal Church is at this time prepared to embark on a similar movement seems to be the question suggested by Dr. Worcester's new departure. After reading Ray Stannard Baker's account of Dr. Worcester's methods, the first impression is that when the Rev. Doctor gets down to work he must find himself in a rather curious position: half of his work is distinctly that for a highly trained medical man; the other half, by Mr. Baker's showing, is that of a highly trained priest in the confessional; and one would ask for which of these his studies in New Theology in the ultra Protestant schools of Germany has fitted the Rev. Doctor.

But that is a mere nothing; the point of interest is the need for such work, and Dr. Worcester seems to have established the fact that there is a need. If so, the medical side will be fully cared for by the great schools of the country. How about the spiritual side?

Some years ago we had to fight out in the Church the liberty of the Confessional. That no longer remains a question, and now here comes New England, where every form of individualism has had time and place to run to its natural end, advocating, using, and encouraging movements like Christian Science and the Emmanuel Movement, so-called, which are distinctly in the line of the most extreme form of directorship, and that without any of the safeguards that in all ages the Church has thrown round this same thing. If the need for such a movement is real and is to be met by the Church, it forces the responsibility on the Church to see to it that the specialists working on these lines are men fully trained. It cannot be safely left to any young rector seeking new fads. The men must be

fully trained and must live under strict rule and be amenable to a personal superior, who has full right to remove them temporarily or permanently from such work. Are our Bishops prepared or fitted to head such work, or does it require orders of men under religious rule?

Some years ago I had the fortune to know a member of a priestly house of Germany, one trained as a medical man, born a Protestant, but who, late in life, became a Roman Catholic. One of his strongest criticisms of Protestant countries—he knew both Germany and America—was that in them no adequate provision was made for that side of human nature that required confession and direction. In his new surroundings he found, greatly to his surprise, that outside the Jesuit there was no adequate training, and for them, for other reasons, he had no use. His experience was that in America, doctors—with no training for it—were the confessors. Protestantism could never fill the requirement. Rome could, but did not, because she made priests of too poor material and trained them only so far as to make them docile tools of a system.

Should the Emmanuel Movement, so-called, prove to be more than a mere passing wave of thought, it will do more to unify and make Catholic than any Pan-Prot-Conventions attended by P. E. Bishops, who attend at the request of the General Convention with the full right to represent nobody.

Bishops and priests have full authority to go and heal individuals; their authority to heal schisms has never been very clearly demonstrated or successfully carried out. W. C. HALL.

TACTUAL SUCCESSION IN THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:

I SUPPOSE I am a very stupid person not to understand, but I don't understand, how the Historic Episcopate is to be transmitted to our separated brethren without a "tactical succession," or something equivalent thereto—if there be anything equivalent. The Historic Episcopate I take to be the Episcopate which has a continuous history in the Christian Church, and which therefore connects us with the one Holy Catholic and Apostolic Church of the Day of Pentecost. If it doesn't do that, but somewhere in the past has "petered out" like a vein in a gold mine, what is the good of it? But this Episcopate, and some imitations of it, appear to have been transmitted by tactual succession. That was the regular way. St. Paul seems to think that it was his actual act which gave to Timothy his authority in the Church. And—

"Wesley his hands on Coke hath laid,"

so Wesley seems to have thought a tactual succession necessary for the conveyance of such authority as he had to transmit—and somewhat more.

And supposing there were no actual tact, or touching of hands, you have got to do something in order to make a man a Bishop. You have to say something to him, at least. It won't do to stand in silence and look at him. The succession, then, may be supposed to be conveyed by the tact, or touch, of intention, and the voice expressing such intention. But in any case a succession is involved, and some kind of tactual succession. If that kind of succession is of no consequence, why has it been used from the very first? And if as being of no consequence it has not been used in the past, how has our present episcopate any connection with the *Historic* episcopate? And if it is not necessary in our day, how is the Historic episcopate to be conveyed to our denominational brethren? Which was the question my stupidity induced me to ask at first, and which I would like to have answered: for really, to me, the

Bishop of Arkansas seems a little vague concerning the matter.

Yours truly,

Canaseraga, N. Y., Dec. 17, 1908. A. SIDNEY DEALEY.

THE ESSENCE OF UNITY.

[CONDENSED.]

To the Editor of *The Living Church*:

THE whole Christian world, as if moved by one spirit, is clamoring for unity: to bring about that unity which our Lord so earnestly prayed for in His passion.

More and more as men cast aside the prejudices and strife of the Reformation do they realize the sin of disunion and the weakness that unavoidably follows it.

But it is evident that before unity can come, the cause of the disunion must be eliminated; in other words, private judgment, that which is the primary cause of disunion and the evil

of sect. There is not one of the denominations but is founded on Private Judgment. It is the root of the whole matter. It is the foundation principle of all Protestant denominations. And as long as it exists there can be no union or unity of the Church of Christ; there can be no united Christian life or Christian truth—both these ends of Christ's teaching are greatly injured or destroyed.

Our Lord left the principle of submission to His constituted authority as the truth that should bind all in one. That authority He left to His apostles and their successors, the Bishops. They did not choose to follow Him but He chose and ordained them, just as the apostles chose and ordained their successors, the Bishops. He promised to be with them to the end of the world and to lead them into all the Truth (the truth that He had revealed).

He gave them all the authority that He Himself possessed, and taught them in what spirit they should exercise that authority, that what they should bind on earth should be bound in heaven; and He gave a test to His disciples: By their fruits ye shall know them. And when that great missionary council met in China and the representatives of fifty sects faced one another, no doubt each with the love of the Master in his heart and willing, if necessary, to lay down his life for Him, then there appeared clear as the handwriting on the wall the word *failure*.

Protestantism, founded on private judgment, is a failure. Its fruits have been division into a thousand warring sects, the dimming or destruction of the faith once delivered to the saints, so that the masses of Protestant people do not know what to believe, and either, if strong, lead their pastors, or if weak, have grown indifferent, and are surrounded by other masses of people who have no faith in the Church at all.

Private judgment in matters of revelation, Protestantism or rationalism in matters of faith and morals, is the misuse of the great, God-given faculty of reason.

The spiritual universe primarily and of necessity is a realm we can know only by revelation; and for any person who confesses Christ is God and that He came into the world to teach the world God's will, He and His authority become the supreme data for the spiritual universe; and this authority He plainly delegates to His apostles and their successors, the Bishops.

The use of private judgment and of reason are valuable accessories to revelation in their place and realm; but they were never given authority to interpret Christ's life and faith. The Holy Spirit in the Apostles was to do that. As far as I can see, Bishop Brown's plan for reunion is only one more such plan founded on private judgment, and, if adopted, would

The Coming of the King

Peal forth your loud praises, ye sons of the sky,
And thrill with glad anthems the temple on high;
Shine forth in the zenith, ye sons of the light,
Dispel with your glory the gloom of the night;
Proclaim that her Maker now visits the earth,
Announce to the world His marvellous birth,
Make known how He cometh salvation to bring,
To reign upon earth, as in heaven, a King.

Let Israel rejoice, for his Glory appears,
Foretold through the ages by God-visioned seers;
Let Judah be glad and establish his heart,
For, as promised, his sceptre shall never depart,
And to-day, in accord with the covenant divine,
In the city of David and of David's line,
The Shiloh is come, and from river to sea
To Him shall the gathering of peoples be.

Let the nations from far His bright ensign behold,
Let all peoples and kindreds and tongues be enrolled
'Mongst the subjects who bow to the All-conquering King;
Let them hasten their glory and honor to bring
To His feet, who in justice and mercy shall reign,
Establish the good and the evil restrain;
Beneath whose mild sway earth's tumults shall cease,
While the meek shall delight in the abundance of peace.

Brownwood, Texas.

(THE REV.) JOHN POWER.

lead the Church to lose her precious position and possession. The Bishop, with that modesty that goes with the misuse of private judgment, assures us that this plan of his is not his own. He says it's the Lord's. How he knows that, He does not tell us. The Church stands, by canon law and council, her creeds and her liturgy, for the Catholic doctrine of submission to Christ's constituted authority, the Apostolic Episcopacy as to her faith and morals; not a Historic Episcopacy in any other sense than the well known and recognized Apostolic Episcopacy, and all that term implies.

There is a small but influential party within the Church, Protestant to the core—I mean by that, followers of private judgment—who rally under the cry The Essentials, The Essentials! but who take great pains never to define what they mean by the essentials. They have recently taken over that ancient and well understood word Catholic and tried to apply it to their Protestant position, with ludicrous results. It were better they adopt their self-suggested name, Non-Catholic; or I would suggest Near-Catholic. They have no theologians at least in the sense, of systematic definers and arrangers of the faith once delivered, and so they take over Catholic theologians and accept by private judgment such parts of their writings as fit their own opinions.

How can the Church expect to be a factor in Christian union while so many within her fold hold and teach the very principle of disunion? Let the Church clean her skirts of this evil of individual, private judgment in things revealed, and then can she appeal to the great Roman communion, against whose head she protests for assuming to himself all that authority which Christ gave equally to all the apostles and their successors. She can consistently show that Papalism as a principle is as active as private judgment in causing disunion of Christ's flock; and then, and not till then, can she make an appeal to all the Catholic Church for a general council and a general reunion.

FRANCIS SPENCER DAYTON.

Oshkosh, Wis., December 17, 1908.

THE CLOSING OF ST. JOHN'S CHAPEL.

To the Editor of The Living Church:

I HAVE read with the deepest interest the articles relating to the closing of St. John's chapel in Varick Street, and the appeal to the rector, wardens, and vestry of Trinity parish to retain the chapel as an example of "dignified and beautiful architecture."

My great-grandfather occupied a pew in old St. Paul's and was present at the service held immediately after the inauguration of George Washington as first President of the United States. We have a family vault in St. Paul's churchyard. My father and mother were married in St. John's chapel, I was christened in the same chapel, and my grandfather, the late C. V. B. Ostrander, was for many years a vestryman in Trinity Corporation and a constant attendant at old St. John's. So I feel that I am in a position to speak on this subject.

Of course the old church is dear to us all, who associate with it tender memories of the past; but let us be fair. The rector, wardens, and vestry of Trinity Corporation are called upon to administer the affairs of a great organization. The congregation of St. John's chapel has dwindled to a very small number. It has been my custom to visit the church at odd periods, right up to the present time, and it has been a matter of surprise to me that the services have been continued to this date. It appears to me that the officers of the corporation are wise in the step they have taken. It is their sworn and sacred duty to administer the affairs of Trinity parish properly, in a manner that will do the greatest good to the greatest number; and could anyone be classed as a faithful trustee who would continue so large an expenditure for so few people, when the same expenditure used in different lines would administer to many more people and accomplish far greater results? The combined congregations of St. John's and St. Luke's would to-day be nowhere near the seating capacity of St. Luke's chapel. St. Luke's will offer to those now attending St. John's an attractive and dignified service, such as has always characterized the churches of Trinity parish, and there is no doubt that it was the clear duty of the corporation to take such action as they have decided upon. As trustees they would fall far short of their duty should they preserve church edifices as examples of "dignified and beautiful architecture." Much as I deplore the fact that changed conditions and shifting of population has made the closing of St. John's necessary, and dear as the associations are to me, I heartily endorse the action of the

vestry and applaud them for the courage which they have shown in the action they have taken.

ALEX. P. W. KINNAN.

53 West Thirty-third Street, New York.

A CHRISTMAS GIFT.

By MARIE J. BOIS.

IN these days of pretty, artistic invention, there does not seem to be any need of advice on the above subject. A call in one of the large stores in town would suggest to my readers more things than I would know how to enumerate or than they would be able to buy; and yet I have a suggestion to make, which I hope THE LIVING CHURCH will not refuse to send forth, though it may seem a rather personal one.

Quite recently I heard from a clergyman who was financially not able to renew his subscription to his Church paper. This was the second case which had come to my notice, and in both cases it was because I had gone out of the beaten track that I heard of them. Needless to say, the message came straight home to me. Already, then, my bright reader anticipates what I am about to ask of him, "Why don't you give a year's subscription to someone?" But you say: "I do not know anyone who needs or wants the paper." Seek and ye shall find—yea, many who would be most grateful for such a gift, for such a help in their life of service to the Master.

Do you realize, dear reader, how the foes warring against the Church are flooding the world with their publications, reaching empty hearts longing to be filled with—they know not what; how with their attractive, seductive theories they steal the love and allegiance which had been given to the Church? A few days ago I met a young woman who, as a girl, had been taught in one of our Church schools, but who has now turned to one of the numerous schools of new thought. How I did realize, in reading the letter she wrote to me afterwards, that she never could have been lured away had she kept in touch with the work, with the mind of the Church. With what eagerness had she thrown herself in that new theory; how she had drifted from the Church in which she had been baptized and confirmed, and of which she could speak as "your Church"!

What, then, are we to do? How may we help? Why should we, Churchmen and women, be less faithful than all these advocates of new theories? Why should we be wrapped up in a cloak of selfishness while weaker members are being lured away from the fold by Satan, "transformed into an angel of light"? Have we no message to give? Christian men and women, let us be up and fight, not only in theory but in action; let us meet the foe on his own ground; let us oppose Church thought, Church teaching, Church literature, to these new theories. We must help in the spread of His Kingdom. We must be aggressive, if need be, but our weapons must be those of love. Have we, or have we not, found a treasure in His Church and in her wonderful guidance of her children? If we have, we must share, we must do our part.

May God, in His infinite goodness, bless the message to many a heart and inspire His children to send that one special Christmas gift in His Name.

WHEN THE Three Wise Men rode from the East they bore on their saddle-bows three caskets filled with gold and frankincense and myrrh, to be laid at the feet of the manger-cradle Babe of Bethlehem. Beginning with this old, old journey, the spirit of giving crept into the world's heart. As the Magi came bearing gifts, so do we also; gifts that relieve want, gifts that are sweet and fragrant with friendship, gifts that breathe love, gifts that mean service, gifts inspired still by the star that shone over the City of David.—Kate Douglas Wiggin.

THE TRUE CHRISTIAN not only keeps Christmas Day sacred as the most religious of feast days, but he will do all in his power to help others to keep it sacred. There are in every community, in every neighborhood, friendless persons. They may be strangers far from home, alone and lonely; or they may be persons whom fate seems to have marked for misfortunes. The very happiness depicted in the faces all about them may make their own loneliness so much the more despairing. These, ye Christian friends, are, on Christmas Day, the ones whom God expects you to save for Him. Give a brother's hand to these. Let them feel that Christmas Day is theirs to enjoy as well as it is yours. Be a true friend to at least one such person, in honor of the day. Take him, if need be, into your very home and make him happy. Let him feel that you put yourself along with him in that brotherhood of love of which the Christ-child is the Supreme Master, loving him no less than he loves you. Make as many happy as you can on Christmas Day. Thus you will be celebrating Christmas Day rightly.—The Catholic Citizen.



Unto Us a Child is Born

"Unto us a child is born:
Unto us a son is given."
On that first great Christmas morn
He came down from highest heaven;
And they laid the little stranger
In His cradle-bed---a manger.

To, the angel of the lily,
While the star shone overhead---
With his white wings folded still
Worshipped at the manger bed;
And the Virgin mother nigh
Softly sang a lullaby.

On the hillside night was fleeting,
When the shepherds, with delight
Heard the angel's joyful greeting;
Peace, shall heaven and earth unite.
Then they hastened o'er the wild,
To adore the new-born child.

And on every Christmas morning,
Little earthly children still
Join the shepherds in the dawning,
Sing the song of peace, good-will;
See the Christ-child sleeping lie;
Hear the mother's lullaby.

A. F. J.

THE LIVING CHURCH



HOLY FAMILY. MARATTA. CORSINI GALLERY, ROME.

THE LIVING CHURCH



THE MYSTERY OF THE INCARNATION. RAPHAEL. VATICAN GALLERY.



MADONNA WITH SAINTS. FRA ANGELICO.

THE LIVING CHURCH



MADONNA. CIMABUE. ACADEMY, FLORENCE.

SOCIAL AND POLITICAL STUDIES.

By CLINTON ROGERS WOODRUFF.

VII.—A PHASE OF THE COMPLEXITY OF MUNICIPAL GOVERNMENT.

NO small part of the gravity of the American municipal situation is due to the growing complexity of the life of the city and the rapidly increasing functions which it is called upon to discharge. Some idea of the extent of the municipal problem, from the pecuniary and financial side, may be gathered by a study of the figures collated and reported by the Bureau of the Census* which has been a potent factor in giving to students the data and material upon which to form reasonably sound conclusions as to recent tendencies and developments. The intelligence and thoroughness with which these statistics have been gathered and reported constitute a very important and striking phase of recent municipal development.

And I must pause here to pay a just tribute to the work which has been done by the federal government during the present administration in not only disseminating correct information concerning municipal conditions, but in promoting intelligent and effective action on the part of officials. On more than one occasion the Census Bureau has called together the accounting and fiscal officers of the country to confer as to the ways and means of improving local accounts and general reports; and the National Municipal League has had no more effective coadjutor in the work of formulating and promulgating the schedules of uniform accounting and reporting than the Census Bureau and its public-spirited officials.

Taking the statistics of 148 American cities having 30,000 inhabitants and more, from 1902 to 1906 and as estimated for 1907, we find that the per capita municipal receipts for 1902 had increased from \$16.10 in 1902 to \$17.98 in 1907, or from a total of \$328,509,429 in 1902 to one of \$420,637,500 in 1907. In the matter of expense, the per capita of expenditures has increased from \$13.36 in 1902 to \$14.90 in 1907, or from \$272,616,313 to \$343,711,052.

From the same authority we learn that during the past five years the representative cities of the country have collected from the people an increasing amount of money per capita each year (at the rate of 17 cents extra an inhabitant per year) forming a grand total of \$18,600,000 per annum.

The income received from liquor licenses has paid the largest share, the per capita increase being from \$1.30 in 1902 to \$1.71 in 1907, or from \$26,183,285 in 1902 to \$39,318,000 in 1907. In this connection it is interesting and suggestive to note that while there has been an increase in the total amounts appropriated for police, fire, charities and correction departments, the amounts so appropriated represent the same relative proportion of the whole in 1902 as in 1907. The increase in the cost of schools has been from \$3.69 to \$4.39 per capita in five years, or at an average rate of increase of 14 cents a year. The total increase has been about \$5,122,000 a year and represents about 29.6 per cent. of the increase in city expenses. The total net debt of these 148 cities at the end of 1906 reached the enormous sum of \$1,385,841,479. The total population of these cities was 22,907,690; so that the per capita debt was \$60.54, which represents an increase of 23.1 per cent over the \$49.16 per capita debt of 1902. When we compare this enormous municipal indebtedness borne by 22,907,690 people with the federal indebtedness of \$964,435,687 (or \$11.46 per capita) borne by 84,154,000 people, we are astounded and overwhelmed by the immensity of the problem and the amount involved.

These highly suggestive figures add point to, and bring into sharp relief the need for, the work which has been inaugurated with such distinguished success by the New York Bureau of Municipal Research.

Comptroller Metz, of New York City, recently gave out a summary of reasons for the reorganization from top to bottom of New York's department of finance. Although this criticism, prepared by the Bureau of Municipal Research, was characterized as "the severest arraignment of city methods ever published," the comptroller admitted its truth and declared his intention to adopt the suggestions for reorganization.

Thirty-four reasons were given, in this statement, why the city of New York could not at present tell what it owes, what is owing to it, whether moneys collected are paid in, which departments are neglected and which are extravagant. These

reasons were given in short, graphic sentences; and accounting terms were explained by illustration. For example, it illustrated the reason for inspecting goods before they are consumed by citing the incident of a milk dealer who secured a contract by a low bid. After the commissioner of charities had rejected several lots of milk as being below the standard guaranteed by the contract, the dealer asked to be released from his contract because "he had not looked for such inspection." To quote the language of the bureau, "*he had looked for inspection of bills, not of milk.*"

As the bureau pertinently points out, New York differs from one hundred other American cities in the larger figures in which its story must be told, rather than in the number or character of defects in its business methods. It recalled that, within a few days of the issuance of this statement, New Rochelle had admitted a deficit of \$305,000, one-third of which was illegally diverted; while Holyoke, Mass., has discovered that it had been paying \$30 for two countersinks costing 45 cents; \$36 for twelve try-squares which ordinarily would cost \$3.05; \$12 for an 88 cent oil stone, and so on. Professor Seligman was right when he declared that such documents prepared for Comptroller Metz by the Municipal Research will prove a guide for city officials and volunteer agencies endeavoring to secure efficient administration of cities, colleges, and hospitals.

The scope and effectiveness of the Bureau's activities is best demonstrated by a brief statement of what has been accomplished since it was organized. In July the commissioners of accounts of New York City handed to Mayor McClellan the results of their investigations into the Bronx Borough affairs. The sequel is that a third borough president stands accused of the gravest abuses of office, and in the minds of decent citizens stands convicted of absolute unfitness. New York has five borough presidents, which are offices of great power and dignity. Of these five, one fled abroad under fire; one has been removed by the governor of the state, only to be reelected by a shameless and brazen board of aldermen; a third has resigned; and a fourth is publicly accused of malfeasance graver than that charged against either of the others mentioned.

Within two years New York has been committed to the policy of annual budgets that will clearly show for what purpose money is voted and will prevent the use of funds for purposes other than those mentioned in the budget; to a method of accounting that will tell the truth, instead of a method that does not tell the truth; to service records that will put a premium on official honesty, where present methods put a premium on dishonesty and inefficiency, and to the reorganization from top to bottom of a central controlling office known as the department of finance; to documentary evidence everywhere that will definitely locate responsibility for malfeasance, or for incompetency, and will make officials certifying to false statements criminally liable.

Moreover, the Bureau has organized a budgetary exhibit, which shows in striking contrast what the city gets and should get in the matter of supplies. Among the transactions which it has brought to light in this connection is one involving the purchase of 165 hooks, 172 bolts and 180 screws. The price of a hook in any shop in New York is 6 cents; the price of a screw is 5 cents; the city bought 165 hooks, 172 bolts and 180 screws for \$117. To put up 165 hooks the city employed 2 workmen, who took 31 days to finish the job and were paid \$248 for their labor. The total cost of materials and labor was \$365.10, or \$2.21 a hook. The hooks were the ordinary wire coat-hooks to be found in almost any place of business. The Bureau of Municipal Research sets forth this transaction under the striking caption of "Getting the Hook." Certainly, a more suggestive one could scarcely have been devised. When in ten years, as the New York *Tribune* points out, the annual expenditures of the city have increased from \$95,000,000 to \$155,000,000, it is clear that the taxpayers are "getting the hook" with a vengeance, and that a political machine and its allies and beneficiaries are getting enormous spoils through corrupt and fraudulent methods.

This new idea of municipal reform, or perhaps one ought to say this new application of old ideas to the improvement of municipal conditions, is being rapidly adopted in a number of cities, some of which have specially requested not to have their names mentioned in connection with this statement, as they do not wish to divulge the fact of their study and investigation until they are ready to publish the results. The significant thought is, that there is a growing desire to secure exact and definite information upon which to base indictments; which is bound to prove, in the long run, a far more effective method of

* I am indebted to a report prepared by J. W. Howard, C.E., for the American Society of Municipal Improvement, for the totals and general averages herein set forth.

bringing about real reform than an unlimited indulgence in indiscriminate abuse and vituperation.

Boston has been approaching the same set of problems by a somewhat different way. Under the administration of Mayor Fitzgerald a finance commission was appointed, at the suggestion of some public-spirited men, to investigate the conditions prevailing in that city. It was expected that the set of men that were appointed would make a perfunctory examination of affairs, and an equally perfunctory report, with a few general and (from the administration's standpoint) harmless recommendations. The results were far different than what was anticipated. As the Boston Good Government League has pointed out, morning, noon, and night, month after month, with a splendid and untiring devotion, the seven members of the commission have examined the business of the city of Boston. While all the results have not thus far been made public, yet sufficient have been disclosed amply to justify the work and the money expended. Not the least important of the results was the defeat of Mayor Fitzgerald and his corrupt and strongly entrenched machine.

In August, 1907, the commission pointed out that a loan of \$300,000 for the extension of water mains was unnecessary, because the surplus income from the water rates and other sources was almost sufficient to do all the work required, and that at the most only \$75,000 more was needed. Later, it reviewed in detail a loan bill of \$1,584,500 passed by the city council and showed that items amounting to \$536,000 were not only unnecessary, but highly objectionable, and should be repealed. It called attention to the impropriety of enlarging the local cemetery at an excessive cost, and, further, that the board of health had called attention to the fact that such enlargement would be a menace to the city's water supply. It reported in detail on the department of weights and measures, showing gross inefficiency and excessive cost. It reported that the cost of the collector's office could be reduced from \$160,000 to \$120,000 without loss of efficiency. It showed in detail, by means of public hearings, that contracts had been let and supplies purchased without proper competition, and at excessive prices, the excess ranging all the way from 25 per cent. to 100 per cent., a somewhat more modest rate of excess than that prevailing in the sister city of New York.

It estimated the probable saving to the city, on purchases of coal alone, to be \$100,000, if proper business methods were employed. It reported on the health department, showing inefficiency and undue cost owing to political influence. It advised the repeal of an ordinance, passed three years ago, splitting up the street department into seven, and advised a re-consolidation.

To quote from the summing up of the Good Government League, there is little reason to doubt that the report of the finance commission will throw a searchlight on innumerable instances of waste and inefficiency in city administration. Moreover, convincing proof will be forthcoming, as never before, that thousands of dollars could be annually saved without diminishing the services rendered to the public. Moreover, not only will Boston learn that these savings can be effected; but, thanks to the apparently inexhaustible patience of the commission, it will learn in detail just how and where this saving can be made.

Enough has been done abundantly to convince the public of the existence of grave abuses wherever politics have crept into departments; and they seem to have crept into them practically everywhere. Not only has their existence been shown, but they have been laid bare in all their hideous and revolting detail, and the extent of the moral and material injury done by them has been brought home to the public mind.

Great honor and credit must be given to the men who have given so long and so freely and so effectively of their time to achieve this result; and yet, as has been pointed out, the public may soon forget how a saving is to be effected in one place, and how in another; few may remember which department is at fault, or what remedy is suggested; but, as the league pertinently points out, one central fact will remain in the mind of the public, and will sink in and germinate and bear fruit in the future, and will make for that reform the beginnings of which Lincoln Steffens has already noted, namely, the fact that there were men in the community with the ability, the experience, the patience to grasp, to analyze, to make plain to the average man the business of a city, and the further fact that those now in public office are not capable of this, or hold office under such conditions that they do not or will not do it.

The report of the finance commission will show how the city's business can be and ought to be managed. Will it show how the men are to be put in charge who can and will run it in this way? This is one of the big problems with which Boston will have to grapple; and if she can solve it successfully, it will be for the benefit of the whole country, as well as for its own.

As I have on more than one occasion in annual civic reviews pointed out, there is no golden rule to municipal reform; there is no one panacea that will solve the difficulties and complexities of the situation: the problem is too big, is too perplexing, is too complex to yield to simple remedies. It requires the constant thought and best attention of public-spirited men, day in and day out, with an eye single to the public good, to produce even a small measure of improvement. The great value of work that the Bureau of Municipal Research and the Boston finance commission have done and are doing, is that they are bringing home to the people of their respective communities the truth concerning their local conditions in a way that they can not escape it, bringing home to them their personal duty and responsibility in the premises. Once the American people are aroused on this subject, once they take hold, the ways and means for working out the improvement will not be hard to find.

In the meantime it is highly important that every effort be made to gather concise and accurate information bearing upon the actual condition of affairs; for we are passing out of the era of general denunciation into that of more exact statement and information.

THREE MISTAKES CORRECTED.

BY THE REV. H. P. SCRATCHLEY,

*Locum Tenens in the Chair of Ecclesiastical History,
General Theological Seminary.*

I HAVE met lately with several assertions, unrelated to each other, which are in themselves errors and are productive of disturbance in some minds.

First, it has been asserted as a positive fact that the fathers in the Lambeth Conference sanctioned the use of some other element than the wine of the grape. It is needless to say that this they did not do, as can readily be seen from the Report, pp. 35, 53, 130-132. They say that in cases of *absolute and imperative necessity* the responsibility of making any change in the practice of the Church is upon the Bishop and the diocese, and should not last longer than the imperative need lasts. This may refer to the administration of the sacrament under one species.

Second, some minds have been disturbed as to the validity of our orders because Bishop Seabury was consecrated by the Scottish Non-Jurors, and these were connected with the Presbyterian ministers consecrated Bishops in 1610 *per saltem*. Of course, such a consecration is perfectly valid even if irregular; but, even if invalid, the defect had been remedied sufficiently both in Scotland and in America to make our orders as valid as any in Christendom.

Third, the assertion is made that Presbyterian ministers held livings in England during Elizabeth's reign; this as if the English Church recognized at that time Presbyterian ordination. Now this is not so, for we must remember that nearly all the schismatics of the early period had episcopal ordination, and then there was within the Church of England all during Elizabeth's reign a body of clergy who received ordination from their Bishop as a *civil* function and then underwent another ceremony at the hands of their fellow-presbyters, which they regarded as the true ordination. These men formed within the English Church a Presbyterian body with a classis in each cure, which called the minister, transformed the official wardens and collectors into elders and deacons. There were synods which exercised the real jurisdiction alongside of an official, uncertain jurisdiction of the Bishops. These men complied with the law of the land by having themselves ordained *pro forma* by the Bishop, and then, renouncing all belief in this as an ordination, were "ordained" by presbyters. This policy extended to all ecclesiastical acts. It is this which makes it very probable, if not certain, that the so-called Presbyterians holding livings were in reality validly ordained by their Bishop, an ordination which they chose to ignore.

EVERYWHERE, and in all things, the grace of Almighty God is working some miraculous and merciful change.—*Selected.*

LITERARY

REVELATION IN NATURE AND GRACE.

There has lately been published by the Rev. J. J. Lanier a volume entitled *Harmony of Some Revelations in Nature and in Grace*, which is introduced to the public by the Bishop of Atlanta, who commends the author "for the boldness and accuracy of his Syllabus and treatise following, since his method has most abundant warrant not only in Catholic writers of high repute, but in the Blessed Scriptures." Bishop Nelson observes, too, that "The novelty of treatment should not be allowed to throw any suspicion upon the perfect orthodoxy of the writer, but rather enlist our gratitude that all original work has not disappeared from sincere believers, and is not confined to professors and doctors in chosen departments."

The work is divided into six chapters, as follows: How we Know God; Place of Virgin Birth in Evolution of Life; Communion with God; Predestination of God; The Truth in Religion; Trinitarian Idealism.

The volume deals with the philosophy of religion and is very suggestive, though few would follow the author in every respect. He begins with a study of God as Trinity and as Unity, and asks that this be presented to the world, "not as a doctrine but as a fact." He vindicates the fact by showing the threefold order existing in nature generally, so that the nature of God is also the nature of His works in general. He rightly distinguishes between the common and the theological use of the term *persona*, and defends the proposition that there is "no life otherwise than triune." His contribution to this branch of his subject is distinctly useful. His thesis on the Place of Virgin Birth in the Evolution of Life is also very suggestive, but perhaps not wholly conclusive. He discovers a parallel in nature between sex transmission of life and what he calls "transcendent" fatherhood and motherhood, according to which every advance in the evolutionary scale from the mineral kingdom to man was due to the transcendent, "sexless-motherhood" of a virgin birth. If this is intended to mean no more than that evolution has constantly been guided by Almighty God, who never has ceased to be Creator, the proposition is quite acceptable. There is a real danger, however, in seeking to account for the virgin birth of our Blessed Lord by any natural force. If that birth was the product of the same natural law which, by "sexless-motherhood" or otherwise, transformed animal into man, then we might conceivably have in Jesus Christ the crown of evolutionary creation, but hardly the pre-existent Son of God. It is clear that Mr. Lanier has no intention of substituting the former for the latter proposition, but his argument would seem to imply it nevertheless. Evolution is an ascent; the Incarnation was a descent. Neither a "sexless motherhood" that has been an efficient force otherwise in nature, nor yet any process of natural selection, can account for the Son of God taking human flesh. The essence of the fact of the Incarnation is not that a new thing was created greater than any created being heretofore evolved, but that the uncreated Son of God took upon Himself human form. The virgin birth of our Lord would seem to us to involve the necessity that the Child could not be the son of earthly parents, nor the product of natural generation, without thereby becoming a created being. The pre-existent Son of God would thus become His own creation. If one thoroughly grasps the idea that God the Son, who had existed from all eternity, came to earth as *Himself* and not as any natural product of generation, His virgin birth is not a difficulty; rather would it be impossible for Him to be naturally born, without thereby becoming merely a single individual, bearing the same remote relationship to the race that other men bear. He would be, not *man*, but *a man*.

We might also criticise some other points, as an apparent confusion between God and His creation which is common to transcendental schools of thought, but which is neither based on historic theology nor good logic, but we have no desire to do so. The book is a very suggestive one, and will amply repay the thoughtful reader. Constructive original thought in the philosophy of religion is not so common that we can afford to condemn a book because it is subject to the intellectual limitations which are bound to arise. The desire of the author is very evidently to defend the Catholic Faith on purely intellectual lines. [Published by the author, Washington, Ga. Price \$1.10 net.]

HISTORY AND BIOGRAPHY.

Wycliffe and the Lollards. By J. C. Carrick. New York: Charles Scribner's Sons. Price, \$1.25 net.

Wycliffe's career has a perennial interest. He was a great man living in a critical period of English history, a period of upheaval and change, political, social, and religious. And in spite of the fact that Wycliffe spent the greater part of his life lecturing on scholastic theology, he was for a short period so active and influential a figure in the life of his nation that he is perhaps the most typical man of

his age. Moreover he is one of the few English Churchmen who have had a marked influence on the religious life of the continent of Europe. Bohemian students who came to England in the train of Anne of Bohemia, wife of Richard II., carried Wycliffe's writings to Prague, and the result was Hus and the Bohemian religious wars. It was inevitable that the series of "World's Epoch Makers" to which this volume belongs should include a volume on Wycliffe.

Mr. Carrick is handicapped by his method, which is to treat Wycliffe as a Protestant born out of due time. In his first chapter, for instance, he sketches the careers of notable "Reformers before the Reformation" from Jovinian to Savonarola. It is of course unquestionable that Wycliffe did hold many of the ideas which later became characteristic of the Protestant reformers, but to try to make him out a Protestant is to do violence to historical truth. In fact this whole theory of "reformers before the reformation" is not enlightening, and seems to have been abandoned by the better class of modern Protestant writers themselves. In the chapter on "Wycliffe and the English Bible" Mr. Carrick declares that "the rector of Lutterworth first took the clasps off the holy volume and opened it freely to the world." Of course the Bible was not kept from the laity in the mediaeval Church and neither to Wycliffe nor to the later reformers must we give the praise for an "open Bible" in the ordinary acceptance of those words. In general the author seems not to have made any careful study of modern discussions of the subject of Wycliffe and the English Bible. Such statements as "the New Testament translation was Wycliffe's own personal work" are very questionable.

The author has a sprightly style and he has worked into his narrative an enormous number of historical facts and allusions—from the Codex Vaticanus to Bishop King of Lincoln, for whom he has a kindly word. But this is a book for Protestant edification rather than a serious historical work. And as such, no doubt, the author would prefer to have it judged.

Mr. Gladstone at Oxford, 1890. By C. R. L. F. With illustrations. New York: E. P. Dutton & Co., 1908. Price, \$1.00 net.

In February, 1890, Mr. Gladstone spent a week in Oxford as the guest of All Souls' College, of which he was an Honorary Fellow. The writer of this little book, who was a fellow guest with the great statesman, recovers from letters which he wrote to a friend at the time the events of the week and fragments of the great man's conversation, most of which are of slight importance except for the side lights they throw on his character. Among them is the following: "Mr. Gladstone remarked that we should consider it strange to be told that Cardinal Newman was unacquainted with the works of Dante; 'The proof of it which I can give is this,' said he: 'The last time that I saw my old friend at the oratory, I took the opportunity of telling him that I considered his *Dream of Gerontius* the most striking glimpse of the other world that had been conceived since the *Paradiso*. I was proceeding to enlarge upon this theme when he abruptly changed the topic of conversation, from which I could only conclude that he knew nothing of Dante.' That Newman had a modest desire not to talk about his own works had evidently not struck his interlocutor as likely."

Makers of the Scottish Church. By the Rev. W. Beveridge, M.A. Edinburgh: T. & T. Clark, 1908. Imported by Charles Scribner's Sons. Price, 60 cents net.

This small volume forms one of the *Handbooks for Bible Classes and Private Students*, edited by Principal Dods and the Rev. Alexander Whyte. By the Scottish Church the author means the Presbyterian Kirk, for while he gives five chapters to pre-Reformation makers like St. Columba, he devotes ten to the Reformation and post-Reformation period. Also, while he writes sympathetically of the Culdees and St. Columba, his mind dwells with decided preference upon Patrick Hamilton and Andrew Melville. If anyone labors under the delusion that the Presbyterian body in Scotland or in America has any desire to accept any true episcopate, a reading of this little book written under the sanction of such a Presbyterian as Principal Dods, will cure him unless he is incurable.

The book is well written and the reading would be a pleasure, were not one's historical feelings disturbed by the errors which scholars both in Germany and England have corrected by their careful researches. We are met again and again with the old, and as we thought dead, assertion that before the Reformation the Roman clergy generally knew no more of the Bible than was inserted in the Church services, and that other men were not contented with a little bit of scripture such as they might get in a Missal or Prayer Book: they must read the Scriptures for themselves in the original tongues. It is true that the knowledge of Hebrew and Greek was limited before the Renaissance, but it is not true that Bibles in the original or even the vulgar tongues were forbidden until the Council of Trent. This kind of *odium theologicum* is certainly not history nor scientific knowledge, whatever value it may have in a text book for Presbyterians.

Mr. Beveridge forgets that it is dangerous to take as truth assertions made in polemical attacks; very often there is a charge of ignorance made, which, upon investigation, proves only to be ignorance of what the writer has exalted into truth. An example

of this is Milton's attack on the Anglican clergy in *Lycidas*: "The hungry sheep look up and are not fed." The Anglican Church of that day had in its clergy Launcelot Andrewes, Bancroft, Laud, and Juxon. What Milton had in mind was their failure to preach Puritan Calvinistic doctrines. Some such condition was true of the pre-Reformation clergy.

As we have said, if one takes into consideration this very grave defect, the book will be found to be very instructive reading, and in view of the Lambeth proposals of reunion, the life of Andrew Melville especially so.

H. P. S.

Memoir of Bishop Seabury. By William Jones Seabury, D.D., Professor of Ecclesiastical Polity and Law in the General Theological Seminary, New York. New York: Gorham's. London: Rivingtons.

Dr. Seabury's memoir of his great-grandfather, the first American Bishop, is the most noteworthy biography of an American Churchman which has appeared in recent years. While it traverses ground fairly familiar to all who have known of Bishop Seabury, directly or indirectly, from the large *Life* written thirty years ago by Dr. Beardsley, it gives the history in a fresh form and draws from many documents unpublished and unused by previous writers. The collection of Seabury papers owned by Dr. Seabury is, from the standpoint of American Church History, one of the most valuable in the country. These have been so judiciously used that the book, although compactly crammed with information, has (what compact books often lack) both fluency and power to sustain interest. Dr. Seabury has succeeded in his aim to give "such an account of Bishop Seabury as should at least be readable, and thus tend to promote general knowledge of a man really worth knowing." The new matter is to be found largely in the earlier chapters, which make an interesting contribution not only to Church History, but also to the study of Colonial times and of the discussions of the pre-Revolutionary period. There is a careful statement of the principles, political and ecclesiastical, for which Bishop Seabury contended, examined from a standpoint representing wide learning, critical acumen, and an eminently judicial temper. To many readers of the book not its least charm will consist in its expression of the genial personality of the author. The frontispiece reproduces a late portrait of Bishop Seabury, now in Dr. Seabury's possession, which has not heretofore been published. It is a pleasure to announce the appearance of a work so important and so commendable.

F. J. K.

Carla Wenkelbach, Pioneer. By Margarethe Müller. Boston and London: Ginn & Co., 1908. Price, \$1.25 net.

Until he took up this book the present writer had never heard of Carla Wenkelbach nor of her biographer, and he was not prepared for the surprise that awaited him; for having dipped into it he found he could not lay it aside until he had read it through. It is a remarkable piece of biographical writing, the story of a simple, earnest, hard-working German school teacher, told with consummate art; an art so simple that one is at a loss to account for its excellence.

Carla Wenkelbach was for many years the head of the German department in Wellesley College, and Miss Müller, her biographer, is her successor. As the story of the struggles and triumphs of a self-made woman and an inspiring and indomitable teacher, as well as for its picture of home and school life in Germany forty or fifty years ago, the book is a notable one.

THERE IS NOW in press a work by Archdeacon Dowling, Commissary for Eastern Church Intercourse within the Anglican Bishopric of Jerusalem, and Jerusalem correspondent for THE LIVING CHURCH, entitled *The Patriarchate of Jerusalem*. The book will relate, no doubt in very interesting manner, the conditions prevailing in that patriarchate with some historical matter and a considerable number of illustrations. The work will be published by Charles North of London. Information will be given later as to arrangements for supplying orders in America.

CHRISTIAN UNITY.

AN APPEAL for Church unity on right lines by the Rev. Charles L. Slattery, D.D., is *The Historic Ministry and the Present Christ*. In it Dr. Slattery shows that the Historic Ministry will undoubtedly be the ultimate rallying ground for the unity of the Church, but that it will be effective for that purpose only when it distinctly sets forth the Christ life in the Church to-day. Well does he strike the keynote to our too common limitation when he says: "We in our branch of the Church are in no danger of minimizing the historical witness; that is part of our fibre. But we are in constant danger of being content with a formal past authority, and so turn deaf ears to the Christ of to-day." "What we need, what we must have, is a more daring Faith." As in all his books, Dr. Slattery is in this both interesting and constructive.

TWO PAMPHLETS on the general subject of Reunion of Christendom, both of which were brought out in connection with the great functions of last summer in England, are at hand. Of these *The Vision of Unity*, by J. Armitage Robinson, D.D., Dean of West-

minster, contains five sermons on this subject, the first of which was that which was delivered before the Bishops who were assembled for the Lambeth Conference at their corporate Communion in Westminster Abbey. Dr. Robinson in that sermon called upon the Bishops to acquaint themselves with their "larger tasks"—"the task of restoring in each diocese the broken unity of the Body of Christ." The other pamphlet republishes an address made by the Rev. Andrew Gray, D.D., of Springfield, Ill., at the Pan-Anglican Congress, on *Possibilities of Reunion*, wherein he contests the possibility of any union with Rome under present-day conditions and considered the trust divinely reposed in the Church for all Christendom, quoting largely from the last address of Bishop Seymour to his Synod.

CALENDARS.

The Christian Year Kalendar for 1909 comes for the 33rd year of that publication and with matter arranged in the same wise that has become familiar to Church families. There is a frontispiece illustration of the Sistine Madonna in colors, and on the backs of the kalendar leaves the usual varied information in regard to matters appropriate to the Church. [Church Kalendar Co., 1 Madison Ave., New York City.]

MISCELLANEOUS.

AN EDITION of *The Confessions of St. Augustine* with most attractive title page and frontispiece in missal style comes from the press of Seeley & Co., London, through E. P. Dutton & Co., New York. The text is that of Dr. Pusey and the missal work is taken from manuscripts found in the British Museum and the Bibliothèque Nationale at Paris.

NO SMALL DEBT is due to the Bishop of North Carolina for bringing out a new and handy edition of George Herbert's classic, *A Priest to the Temple, or The Country Parson* (Whittaker: 25 cents net). This work, probably the most helpful of all the *ad clerum* books, is enhanced by a very suggestive introduction from the pen of Bishop Cheshire, and it is hoped that this edition will bring the work to the notice of all who are not familiar with it.

AN EDITION of the American Revised Bible in a very distinct face of ruby type is made by Thomas Nelson & Sons in small compass and in the usual assortment of fine bindings with divinity circuit, in the superior workmanship of this house. So much intrinsic value attaches to this translation that students will more and more require a copy of it, and it is difficult to think of a more concise and yet readable edition for the purpose. No. 55 is handsomely bound in Levant, silk sewed.

A MOST USEFUL little volume is *Before Marriage: a Mother's Parting Counsel to her Son on the Eve of his Marriage*, by Mrs. Adolphe Hoffmann. It is such a little book of motherly love and advice as any mother would be glad to give her normal son when he is about to take the momentous step of marriage. Much subsequent misery might be saved if mothers would give this little book to their sons at that critical time in their lives. [Vir Publishing Co., Philadelphia, 35 cents net.]

THERE HAS lately been reprinted by The Young Churchman Company an edition of *The Paschal* (Poems for Passiontide and Easter. By A. Cleveland Cox. Fourth Edition). The book has for some years been out of print, much to the loss of persons who have desired to place the volume with *The Christian Ballads* of the same author; of which this is a continuation and to which it is an accompaniment. In this volume are collected some of Bishop Cox's best poems, as his missionary hymn, "Saviour, Sprinkle Every Nation." There are poems for various seasons of the Christian year and for many occasions, including hymns that might well grace our official collection. The volume is published in blue with an inlaid white cross and is uniform with the edition of *Christian Ballads*.

A BOOKLET of convenient form by the Rev. T. Tracy Walsh, general missionary, diocese of South Carolina, entitled *The Antiquity of the Church of England*, is published by Thomas Whittaker and is sold at 5 cents each. The purpose, to show the continuity of the Anglican Communion, is well carried out and we need hardly say that it is a most useful purpose. The author hardly appreciates, however, the corrections that have been made to English history within the last generation by the later school of historians, and continues to attribute to the Celtic missionaries in the North, the greater success in the evangelization of England. That, of course, is not the current view of competent scholars. It is unfortunate that later quarrels in Christendom should have caused us so largely to view these two missions with partisan spectacles. Except for the accuracy of stating history it is of no importance whether Kent or Iona played the larger part, and it must be remembered that the Church which both planted was one and the same. In spite of some historical inaccuracies Mr. Walsh's tractate is a useful one.

CHRISTMAS.

BY CHRISTIAN BELLE.

CHRISTMAS! Christmas! Christmas comes but once a year. Let us then be happy and have good cheer." Thus sang three happy children as they trooped into Mammy Liza's neat, though rather meagerly furnished room.

"Lan' sakes! What ah fuss yo'all does mek. I know yer ma am mighty glad dat it don' cum but wunst in uh yeah. But ole mammy'd be glad if hit cummed eb'ry day, ef y'all brung huh dis eb'ry time.

"But yer cain't all de time be happy an' hab good cheer. Needn't look laike dat, 'sif ole mammy don' know whut she talkin' 'bout; kase she done lib in dem war times, jis lemme tell yer. Dats it, yo'all sot on de baid, but don' let yer han's tech dat spraid, fur hits de one ole Miss' gib me on de 'kashun of Jim's splicin'. Who's he? My boy whut got seben chillun, dat who. Whut mek huh gib it tuh me? Kase she want eb'ry thin' tuh be done laike 'ristercrats, us knowed de stylish doins whut orter be did; hab yer tuh 'member de fambly dis nigger 'long tuh wuz v'ry high up in de worl'.

Ortuh gib it tuh Jim! What yuh spees uh white baid spraid gwine look laike af'er seben chillun done walluped theses'ves all ober it?

"Didn't hab no seben chilluns w'en he married. Yo'all am de mos' sumshus critturs de good Lawd eber mek. Yo'all too 'coshus ter lib. 'Cose uh means dere wouldna be no spraid hyar ef hit hed 'long tuh *him*, 'sidrin' de fac' dat he got seben chillun; hope dat sl'ution am sat'sfact'ry tuh de cumpiny.

"Dat spraid been hid seben times frum de Yankees. 'Twas de onlies' one ole Miss hed, 'long de las' ob de war; en dem fellers war jes' dat stealified dat I usen jes' ter wrop it 'roun' dese ole fat sides en set in de chimbly cornder en smoke muh pipe. Huh! Yo'all kin laff, but it am on'y uh single baid spraid, en who 'gwineter know whut dis nigger got under huh linsey-woolsey?

"Dat spraid got uh hist'ry, tuh be sho. One Chris'mus ('twas de las' one 'fo' Marse Lee see he ain't gwine to fit no mo'), we didn't hab no white cloth fer de table, en dat sumpin' we suddenly gotter git by hook er crook—dat haf de dinner wid us dat knowed whut's de proper 'quirement of the 'kashun. Ole Miss' 'pear turble 'bout it, en I 'low dat my min' done solb de qeshun. How I done it? I jes' soaks en washes en biles, en soaks en washes en biles dat spraid, en it sho mek uh lubly 'pearunce on dat table, Chris'mus Day! Po' Miss! It sho uh sad time fer her. Mars'r en young mars'r daid, en nuttin' tall tuh mek Chris'mus wid. She sez, 'Liza, w'en I hyurs dem chillun talkin' bout whut dey wants San Claus tuh bring um, en sees um writin' dere letters ter 'im, I kin skeerely he'p er screamin'! Whar Santa Claus gwinter git anythin' dese hard times? Poberty am a keen-aiged knife, it am uh two-aiged sword. Eben ef dere war sumpin tuh celebrate wid, how I gwine hab de heart fer it, thinkin' 'bout las' yar, w'en dem lubbed ones ob ourn wuz hyur'?

"En I jes' ses, 'Shame on yer, Miss Rose. Gawd gwine show us some crack er hole for tuh squeeze froo. Tuh be sho, dis am uh gret big hole ob 'spondency we is in, but tain't so big dat de good Lawd cain't puil us outen it.' En He suttinly done it. But Ole Kris hed er mighty little ter tote dat Chris'mus.

"Whut he fin' ter cyar in his bag en fill de stockin's wid? Whar he git de goodies en pressun's? How cum Ann' Liza tuh know? Santa Claus hab seecults, en hab sense ernuff ter keep his mouf shet.

"Whut we hab fer dinner? Whut yer reckon? Hied tukkey, ob cose. En Marse Johnny kotch it in er blin' dat he done sot in de woods, en it ez sweet an' fin' er bird ez yer eber stuck er tufe in. Fer brekfus we hed rabbits dat Marse Charlie kotch in his traps, en corn dodgers, en coffee dat we mek outen parched wheat. Yo' ma see dat de way fokses fin' outen how to mek po'sum. 'Sides tukkey fer dinner, we hed ashcake, sweet 'taters,

I'sh 'taters, 'simmons dat wuz dried en sweet ez sugar, en sorghum 'lasses stewed wid hick'ry en walnut ukurnels in it. Laws! It tas'ed laike it war uh feas' fitten fer uh king tuh eat.

"Wuz hit uh happy dinner? Naw' twarn' *ve'y* happy, kaze we wuz boun' fer miss de daid; but we knowed dey war in de Kingdom Come, en wiles we wants ter git dar our selbs, en wuz habbin uh turble hard time in dis worl', we knowed it war better'n whut some po' fo'kses wuz habbin', en we jes' warn' ready tuh leab dis hyure la' ob trubble. Dis bein' de way we look at de 'dishun ob facts, we wuz v'ry gretful tuh de good Lawd dat He done lef' we'uns hyure fer uh little w'iles mo."

A CHRISTLESS CHRISTMASTIDE.

BY CLARA MARSHALL.

THE December festival, first instituted, perhaps, to celebrate the beginning of the sun's backward journey towards the north, so long antedates the Christian era that it seems to be one of those institutions that have always been in existence. Some speculative historians have it that the twenty-fifth of

December was originally fixed upon as the birthday of the Babe of Bethlehem, in spite of the probabilities being against, only to end, by rivalry, the Saturnalia of Pagan Greece and Rome—orgies in which fallen human nature would seem to have exhibited itself at its worst. And while Greek and Roman were honoring in this fashion one of the most repulsive of their disreputable deities, the northern barbarian was holding his yuletide festival, drinking with open friend and secret foe, concealing with boisterous mirth his dread of the assassin's blade. Eating and drinking to excess, and merry-making until the echoes answered from all around, is assuredly not of Christian origin. The religion that, in olden time, had its part in such orgies was of the kind that flees like a night shadow before the increasing light of what men call civilization, too often forgetting to give to the sole service of such civilization that which may be claimed as its own. The light of such civilization as men knew before the appearance of the Star of Bethlehem was assuredly of the kind that has been described as "only dark-

ness visible." Only the wisest of those groping in that darkness seem to have felt that things were not as they should be; that earth was in the possession of the hosts of some malign power not numbered among the dwellers of Olympus. Hospitality was, perhaps, the only one of what are now known as Christian virtues that had a part in the festivals of those dark, B. C. centuries. We do not read that life was made any easier for Lazarus at such a time; and if the Helots of the Isles went about the streets mad with wine, it was only to furnish sport for their masters or a warning to the children of these masters as to the awful result of indulgence in intoxicants. The words Peace and Good Will, if they were to be found in B. C. manuscripts, had not the same meaning that they came to have after the angels sang one night for the stargazing shepherds of Bethlehem. Rome, the world's great capital, would seem to have been as tolerant of every kind of vice as she prided herself on being tolerant in regard to the world's various religions, and peace to her meant only the complete overthrow of every enemy that had ever dared to attack her greatness. The peace that is the result of the strong protecting the weak; the good will that means altruism; the forbearance with friends; the forgiveness of enemies; the going without, if need be, that others might have—these were not the virtues that came to the front when cultured pagan and savage heathen kept their Saturnalia and their Yule. The sun, returning from Antarctic darkness, found the men of the north only one degree less vile than their brethren of the south; cannibalism was the only horror missing from their catalogue of vices. The world was waiting for the teaching of Him whose birth had not yet been heralded by the Star of Bethlehem.

A Song of the Creche

How is it that my God can be
A Babe, I wonder?
Lying there so helplessly
Who hath made the earth and sea,
All things in and under.
How can it be?
Love is the key
Unlocks this mighty mystery.

How is it that a crib can hold
The world's Creator?
Arms of gentle maid enfold
Shelt'ring snugly from the cold
Te, Jesu Salvator.
How can it be?
Love is the key
Unlocks this mighty mystery.

How is it that Heaven's King is found
On earth, I ponder?
Wrapped in swaddling bands around,
Though Omnipotent, yet bound,
In a stable yonder.
How can it be?
Love is the key
Unlocks this mighty mystery.

H. G. A.

MY VENTURE IN PSYCHO-THERAPY.

BY ALLEN CHESTERFIELD.

WE have acquired the habit in our family of discussing at the table timely topics. It is not always easy to bring certain subjects down to the level of childish comprehension; but my theory is that if parents occasionally think about the things that interest children, and children think about the things that interest parents, the "organic life of the home," as Dr. Dike would call it, is thereby the gainer. So within a few months, with Mrs. Chesterfield's help, I have sought to explain to Daughter, aged nine, and Son-of-my-love, aged seven, the difference between a Baptist and a Congregationalist, a Republican and a Democrat, a Socialist and an Individualist. The explanations might not pass muster at Harvard University, but they do fairly well for home consumption.

In the course of our pursuit of current themes, we happened upon the Emmanuel Movement. It seemed to me to afford many points of contact with childish minds, and so it proved. Both Daughter and Son-of-my-love were especially delighted about what I told them of Dr. Worcester curing his own boy of a desire to attend moving picture shows and about Dr. McElveen's curing an Evanston baby of the naughty, but by no means uncommon, habit of sucking his thumb. Both children vociferated unanimously, "Tell some more, Papa." But instead of recounting the further triumphs of psychotherapy I intimated that it might be a good plan for me to talk to them just as they were going to sleep, in the hope of overcoming certain little traits that had not yet yielded to solemn daylight admonitions. But this phase of the subject touched no responsive chord. Indeed, it threw such a chill over the group around the table that I immediately began to discuss the government's prosecution of the Standard Oil monopoly.

A week or two later, on returning home one evening, I found Daughter obsessed with the idea that a little friend next door had ceased to care for her. "Oh, you know that's all nonsense," I said, as I kissed her good night. "Dorothy likes you just as well as she ever did, and you mustn't let any other thought stay in your mind an instant. Go right to sleep, now, like a good girl." Going downstairs it occurred to me that now was the time of all times to work the Emmanuel methods; and, because Daughter is somewhat more plastic in disposition than Son-of-my-love, I considered her a comparatively easy subject. So, without confiding my intention to Mrs. Chesterfield, who, I regret to say, has been all along skeptical of my powers in this line, I slipped upstairs into the darkened room and took my seat quietly by Daughter's bedside.

Apparently she was in the first blissful experience of healthy sleep. So, nerving myself by thinking of Worcester, McElveen, Powell, Sir Oliver Lodge and a few other famous psychists, I settled down to my task. Assuming my most funereal tone, I said: "I do like Dorothy. Dorothy likes me." It sounded so good that I immediately repeated it: "I do like Dorothy. Dorothy likes me." I had just started in on a third trip when Daughter turned over, opened her large eyes and surveyed me somewhat inquisitively, but without breaking silence. I stayed not on the order of my going, but fled at once and resumed my seat in the study, without so much as incurring the slightest suspicion on the part of Mrs. Chesterfield as to where I had been and what I had been doing. She was, I think, absorbed in the columns of the *Missionary Herald*, or some other popular monthly. Somehow, I did not feel like discussing the matter with her, for I felt I had plunged into the game just a little too early, when it would have been wise to have waited for Morpheus to have gotten in more work.

The next morning I expected Daughter to inquire what I was doing in her room about 8:30 the previous evening; but she held her peace and I thought the entire matter had blown over until a few days later, at my office, I received this letter:

Dear Papa:

Midnight dream! I like Dorothy She likes me! I like Dorothy She likes me! What I woke up one night and heard. turned over and saw a man.

good bye from ELIZABETH CHESTERFIELD
Your night talking just works on boys, know use on girls, be shure, dont try it agin on girls, because it dosnt work.

The letter inclosed three slips of paper, on two of which were written these words, "I like Dorothy, she likes me"; while on the third appears this, "I like Dorothy little bit, she doesn't like me."

I am now meditating upon adding another to the number

of books dealing with psychotherapy in its various phases. I shall entitle it "Night Talking, Its Possibilities and Its Necessary Limitations." But I meet with no further encouragement from members of my own family toward the practice of the art. Indeed, Dorothy has already made me promise that I will never talk to her again after she goes to sleep, unless I notify her in advance, and when I try to change her mind, all she says is, "Papa, you go and talk to Dorothy; she's the one you ought to talk to."—*The Congregationalist*.

MEDITATIONS ON THE HEAVENS.

FROM THE JOURNAL OF ———?

BY SALVARONA.

WHY hath God hung these pictures of light blue and gray on the high wall of the Art Gallery of the Earth?

A divine poetry of blue; a divine poetry of gray. In the cosmic symbolism of nature I see, in the laws of the constitution of the clouds, an analogue of the law of man's two contrasting *mental* atmospheres of Joy and Sorrow. Moreover, by tracing out the cosmic *correspondences*, there appears in the analogue of Nature a symbolism of the *mental* atmospheres of the soul of man. How wonderful!

The heavens declare the psychological experiences of man; they are not great enough to declare Thy glory. David erred. Within the brains and skulls of men, the Lord God formeth the heavens of the souls of men. And these psychological heavens, men call their *memories*. An atmosphere—psychological—of the enduring warm, dry, *mental* images of our past joys; and, another atmosphere—psychological—of the humid, aqueous, cold, and wet *mental* images of our past griefs. Universal as man is the symbol. Our *mental* pictures of old and new griefs change by a ceaseless process of evaporation and psychological condensation, and thereby disturb the equilibrium of our atmospheres of sorrow. The pessimist is a half-truthist. The heaven, through the window yonder, alone declares the whole symbol. The gray cloud and the blue cloud. The sorrow and the joy. Study the symbols of the heavens, the souging of the north wind in the leafless cherry trees, and we shall learn something of the soul's heaven—under our convex skulls—of the laws governing the association of our own thoughts of joy and sorrow; of our own psychological heaven, or cloud-worlds of *mental* symbol.

How this divine symbol of the sky haunts me!

Through the window, up in the November western sky yonder, in 1908, is a picture in blue and gray clouds of the *sensitive* state of my own soul at this hour of noon.

God hath permitted this picture of gray and atmospheric blue to hang in the art gallery of the universe. A parable of color! The poetry of blue; the poetry of gray! In this reverie of symbolism, the earth on which I stand shall represent to me my soul. And yonder picture in the sky, of blue and gray, shall represent to me my two *mental* atmospheres of joy and grief; my daily variations of laughter and tears. My memory is the sky of my soul. O God, how wonderful are the memories of man! How potent! How sky-like! Formed out of the blue and gray *mental* pictures of his own brain, these blue and gray thoughts hang above his feelings—above the earth of my own soul—above the soul-worlds of all men—like yonder clouds in the far, far-off sky. And to think that the blue and gray *mental* images of my own blue laughter and gray tears should be as real and potent—*though within my brain*—as those atmospheric pictures above the leaf-dismantled apple trees, and out there, through the window. How can I *prove* that within my own brain, under my own skull, there does not exist two real, and, as it were, invisible *psychological* atmospheres, formed of some transcendental, semi-fluid materials; atmospheres of memory, conserved and made up out of actual and real *mental* images of former objects of the blueist laughter and the grayest tears? I will pray to Thee, the Great Wisdom, to tell me if such be the *mental* state of my own soul? How this symbol of the sky haunts me!

THE CHRISTMAS SEASON should be observed not simply as an occasion for social festivity, but as a time when the men and women of goodwill should try to realize more fully the great fact or truth of human brotherhood, and when, with the Christmas spirit in their hearts, they should renew their allegiance to the Prince of Peace, and pledge themselves to promote by every means in their power the general peace of the world, and thus to hasten the time when fellowship and love shall everywhere prevail and war shall be no more.—BISHOP GREER, in *New York Evening Post*.

Church Kalendar.



Dec. 26—Saturday. St. Stephen, Martyr.
 " 27—Sunday. St. John, Evangelist.
 " 28—Monday. The Innocents.
 Jan. 1—Friday. Circumcision.
 " 3—Second Sunday after Christmas.
 " 6—Wednesday. The Epiphany.
 " 10—First Sunday after Epiphany.
 " 17—Second Sunday after Epiphany.
 " 24—Third Sunday after Epiphany.
 " 25—Monday, Conversion of St. Paul.
 " 31—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

1909
 Jan. 5—Seventh Dept. Miss. Council at Topeka, Kan.
 " 5—First Bohlen Lecture at Holy Trinity Parish House, Philadelphia, by the Rev. Arthur Rogers of West Chester, Pa., on "The Common Ground of Poetry and Religion."
 " 6—Consecration of Dean Farthing as Bishop of Montreal.
 Feb. 10—Special Meeting of the House of Bishops at New York.

Personal Mention.

THE REV. HAROLD ARROWSMITH, for twelve years rector of Trinity Church, Lenox, Mass., has resigned, to take effect January 1st. He has been suffering from nervous prostration, and his physician has decided that he must take at least a year's rest. He was rector of Trinity Church, Bergen Point, N. J., for thirteen years before going to the Lenox parish to succeed the Rev. Dr. William M. Grosvenor. His address will be Cobalt, Canada.

THE REV. W. A. BARR was elected member of the Standing Committee of Southern Virginia, at its last meeting in the place of the Rev. Dallas Tucker, resigned, and was subsequently elected secretary.

THE address of the Rev. C. K. P. COGSWELL is 921 Virginia Avenue, S.W., Washington, D. C.

THE REV. THOMAS J. COLLAR, late rector of Trinity Church, Schuyler, Neb., is taking temporary charge of the Church of the Good Shepherd, Omaha, and has taken up his residence at 3316 Burt Street.

THE REV. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, has resigned the chaplaincy of the Fourth Regiment, Maryland National Guard, after a service of nearly ten years. He has been succeeded by the Rev. WILLIAM D. GOULD, rector of St. Mark's Church, Baltimore.

THE REV. R. ASHTON CURTIS has accepted the position of curate of St. Mark's Church, Capitol Hill, Washington, D. C., and entered upon his duties. He should be addressed at the church.

THE REV. ISAAC DAWSON, after eight years as rector of St. Paul's Church, Benicia, Cal., has accepted the rectorship of Emmanuel Church, Grass Valley, to which place he will move at the end of the present year.

THE REV. JOHN E. EWELL, who has been the assistant minister at St. Stephen's Church, Philadelphia, for the past three years, has accepted a call to the rectorship of Christ Church, Clarksburg, W. Va., and will enter upon his new work January 1st.

THE REV. LEWIS P. FRANKLIN, rector of Trinity Church, Newark, Ohio, has been granted leave of absence until Easter, 1909. He is at present in Mt. Carmel Hospital, Columbus, Ohio, undergoing examination for an intestinal trouble of long standing.

THE REV. ARTHUR E. GORTER has been appointed to succeed the Rev. Christopher P. Sparling at St. John's Church, and St. George's mission, Louisville, Ky. He will take charge immediately.

THE REV. E. V. JONES, rector of Grace Church, Albemarle County, Va., has accepted a call to West Point and Urbanna, Va. He will take charge in March.

THE REV. A. W. KIERULFF, who has been doing work in New York City, and who acted as

chaplain to Bishop Whitehead at the Pan-Anglican Congress and Conference in London this year, has accepted a call to St. Mary's Church, Braddock, Pa., and enters upon his work shortly.

THE REV. W. FILLER LUTZ, late assistant at Christ Church, Germantown, Philadelphia, has been called to Christ Church, Eddington, Pa. Mr. Lutz was formerly assistant chaplain at the American Church, Nice, France.

THE REV. REUBEN MEREDITH of Bath Parish, Dinwiddie County, Va., has been called to Notaway Parish, Southampton County, Pa.

THE REV. JAMES A. MCCLEARY has closed his rectorship at Edgewater, and charge of the missions at Fort Lee and Coytesville, diocese of Newark, in order to accept charge of St. John's Church, Dover, in the same diocese.

THE REV. JOSEPH MCCONNELL, Archdeacon of the diocese of Los Angeles, has taken charge of All Saints' Church, San Diego, Cal.

THE REV. FREDERIC W. NORRIS, rector of St. Matthew's Church, Tompkins Avenue, Brooklyn, N. Y., has received an invitation to become rector of Christ Church, Ridgewood, N. J. (diocese of Newark).

THE REV. E. B. SNEAD has been extended a call to Natural Bridge Parish, Rockbridge County, Va.

THE VERY REV. HENRY RUSSELL TALBOT of All Saints' Cathedral, Albany, N. Y., has accepted a call to St. David's Church, Portland, Ore. He expects to sail on January 2nd for Oregon via Panama.

THE REV. DANIEL H. VERDER, and Mr. FRANCIS LITTLE of the General Theological Seminary have become assistants in St. Ann's parish, Brooklyn, to the Rev. C. Campbell Walker, rector. Mr. Little has undertaken the charge of the Wednesday evening services.

ORDINATIONS.

PRIESTS.

ARKANSAS.—On Sunday evening, December 13th, by the Bishop of the diocese, in St. Andrew's Church, Marianna, the Rev. FRANCIS N. CULLEN. The candidate was presented by the Rev. C. H. Lockwood, D.D., and the Very Rev. John Hartley, Ph.D., preached the sermon. The Bishop was assisted in the celebration of the Holy Communion by the Rev. Edward T. Mabley as gospeller and the Rev. Nicholas Rightor as epistoler. The newly ordained priest has for three years been a student at the Arkansas School of Theology and a useful missionary in the diocese. He now becomes rector of St. Andrew's parish, Marianna, where he has been working for the past year.

CENTRAL PENNSYLVANIA.—On Tuesday, December 15th, at the Church of the Nativity, South Bethlehem, by the Bishop of the diocese, the Rev. WALLACE MARTIN, the Rev. EDWARD MONROE FREAR, and the Rev. JOHN PORTER BRIGGS, all of Leonard Hall, South Bethlehem. The sermon was preached by the Rev. A. B. Putnam, rector of St. Mark's Church, Mauch Chunk, Pa. The presenters were the Rev. B. S. Sanderson, rector of Trinity Church, Bethlehem, the Rev. Gilbert H. Sterling, D.D., rector of the Church of the Nativity, South Bethlehem, and the Rev. G. W. Van Fossen, warden of Leonard Hall. Messrs. Martin and Briggs were graduated from the General Theological Seminary last June and Mr. Frear from the Episcopal Theological School. Since their ordination to the diaconate, they have all been connected with Leonard Hall, the Associate Mission of the diocese, and they are to continue in residence.

COLORADO.—On Sunday, December 13th, at Grace Church, Colorado Springs, by the Bishop of the diocese, the Rev. ROSCOE A. CLAYBORNE. The candidate was presented by the rector, the Rev. H. R. Rensen, and Bishop Olmsted preached the sermon. The Rev. V. O. Penley and Rev. B. G. Harman joined in the laying on of hands.

HARRISBURG.—On Wednesday, December 16th, Ember Day, the Rev. Messrs. THURLOW W. NULL, FREMONT N. HINKEL, MARTIN L. TATE, and WILLIAM H. BENFORD, deacons, were ordained to the priesthood by the Bishop of the diocese in St. John's Church, Carlisle. The Rev. Leroy F. Baker presented Messrs. Null and Hinkel; the Rev. E. V. Collins, Mr. Benford, and Archdeacon McMillan, Mr. Tate. The Rev. Frederic Gardiner preached the sermon. The Rev. Messrs. W. P. Hill, Steelton; John Costello, Waynes-

boro; M. A. Trathen, Shippensburg; and W. W. Reese, Harrisburg, were also present.

MINNESOTA.—On Friday in the Advent Ember Week, in All Saints' Church, Minneapolis, the Rev. CHARLES W. HOLMES, by the Bishop of the diocese. The sermon was preached by the Rev. W. P. Ten Broeck, D.D., professor of Ecclesiastical History at Seabury Hall. The candidate was presented by the Rev. A. G. Pinkham, rector of the Church of the Ascension, St. Paul, where the father of the candidate, the late Rev. Charles Holmes, was for many years the efficient rector. In the chancel and participating in the service, in addition to those already named, were the Rev. Messrs. I. P. Johnson, L. Gullander, A. G. White, T. P. Thurston, S. Smith, G. H. Ten Broeck, A. R. Hill, A. D. Stowe, C. C. Rollit, and S. Purves, the two last named, with the presenter and preacher, joining with the Bishop in the laying on of hands. Mr. Holmes will continue in charge of West Concord and adjacent missions.

MISSISSIPPI.—On Wednesday, December 16th, the Rev. GEORGE B. MEYERS was advanced to the priesthood by the Bishop of the diocese in the Church of the Nativity, Greenwood. The candidate was presented by the Rev. J. Lundy Sykes. The Rev. E. S. Gunn read the epistle and the Rev. W. E. Dakin the gospel. The Bishop said the litany and preached the ordination sermon. The Rev. D. T. Johnson was also in the sanctuary and assisted in the imposition of hands. Mr. Myers has accepted a call to the rectorship of the parish, and should be addressed at Greenwood, Miss.

NEVADA.—On the Second Sunday in Advent, in Trinity Church, Reno, Bishop Robinson advanced to the priesthood the Rev. C. ELMER JAMESON, deacon in charge of the parish during the year's absence of the rector, the Rev. Samuel Unsworth. The Rev. Thomas L. Bellam of Sparks presented the candidate, and Archdeacon Hazlett celebrated the Holy Communion. In place of the usual sermon the Bishop gave an instruction on the ministry of the Church.

NEW YORK.—In St. Andrew's Church, Harlem, on Sunday, December 20th, by the Bishop of the diocese, the Rev. JOHN HENRY KEISER, the Rev. STANLEY BROWN-SERMAN, and the Rev. MAXIMILIAN PINKERT. The Rev. Dr. George R. Van De Water, rector of the parish, preached the sermon.

WEST VIRGINIA.—The Rev. EDWARD PENDLETON DANDRIDGE was ordained priest by Bishop Peterkin on the Second Sunday in Advent, in St. Bartholomew's Church, Leetown, W. Va. The Rev. Angus Crawford, D.D., Dean of the Virginia Theological Seminary, preached the sermon, and Dr. Crawford and the Rev. A. J. Willis joined in the laying on of hands. The Rev. Mr. Dandridge lives in the parish of Leetown, but his parish has not yet been assigned to him.

DEACONS.

NEWARK.—On Wednesday, December 16th, at the pro-Cathedral, Newark, by the Bishop of the diocese, GLENN W. WHITE. He was presented by the Rev. Dr. Wm. H. Vibbert of Trinity Chapel, New York City, and the sermon was preached by Dean Moses of Garden City, Long Island. The Rev. John S. Miller and Rev. A. A. Jaynes, the vicar, assisted in the service. This was not only the first ordination in the parish church used as the pro-Cathedral, but it was the first time the Bishop used the building as such. Mr. White will have charge of the missions at Hillsdale and Westwood.

NEW YORK.—In St. Andrew's Church, Harlem, on Sunday, December 20th, by Bishop Greer, CARL GUSTAVUS HAGBERG, WILLIAM BROWN LUSE, WILLIAM PORKES, BERTRAM ALBERT WARREN, and DUNCAN HODGE BROWNE. The sermon was preached by the Rev. Dr. George R. Van De Water, rector of St. Andrew's.

DIED.

BALLANTYNE.—Very suddenly, at Ansonia, Conn., on Sunday, October 11, 1908, ISABELLE HEANEY, widow of John BALLANTYNE, aged 75 years.

"Grant unto her, Lord, eternal rest, and may light perpetual shine upon her."

HENSHAW.—In Thomasville, Ga., on December 10, 1908, the Rev. DANIEL HENSHAW, D.D., rector emeritus of All Saints' Memorial Church, Providence, R. I.

PRINCE.—EDWARD PRINCE, colonel of the Seventh Illinois Cavalry, father of Mrs. Na-

thaniel S. Thomas, Philadelphia, and Mrs. Guy Noll of Quincy, Ill., died in the Presbyterian Hospital, Chicago, December 5, 1908. The interment took place in Quincy, Ill., on December 8, 1908, Bishop Fawcett officiating.

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.

Alleluia!
Thou wast their Rock, their Fortress, and their
Might:

Thou, Lord, their Captain in the well-fought
fight;

Thou, in the darkness drear, the one true Light.
Alleluia!

ROBINSON.—Entered into life in Philadelphia, December 19, 1908, GERTRUDE EVELYN, youngest daughter of Alexander Douglas ROBINSON, Esq., of Racine, Wis., and sister of the Rt. Rev. Henry D. Robinson, D.D., Bishop of Nevada, and the Rev. Charles W. Robinson, rector of the Church of the Evangelists, Philadelphia. "Grant her, O Lord, eternal peace."

MEMORIALS.

HARRADEN.—Fell asleep in Jesus, on the feast of St. Thomas, 1900, ADELE SEJOINE MONROE, relict of the late Jabez Richards HARRADEN. "Make her to be numbered with Thy saints."

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K NIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

P IPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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W E are now ready to fill orders for the Girls' Kalendar for 1909. The Psalms have been chosen as a basis for the Girls' Kalendar in the twenty-third year of its publication. It is hoped that the constant and daily use of a verse of the great Hymn Book of the Church may encourage a deeper study and more spiritual dependence on the teaching and guidance of the great Book of Worship. Price, 15 cents; by mail, 18 cents each. Per dozen, \$1.50, express additional. Address: THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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APPEALS.

ST. ANDREW'S HOSPITAL, NEW YORK.

St. Andrew's Convalescent Hospital is in need of a new building on its present site, 211-213 East Seventeenth Street, New York. The hospital last year cared for 347 patients at a cost

of under \$6,000. The patients remained from two to five weeks each. The hospital, which is incorporated, is managed by a board of directors, by a committee of ladies, and by the Sisters of St. John Baptist, who freely give their services, which is one reason so much work is done for so little money. The hospital takes convalescent women and girls from the general hospitals and from private physicians. The work is one of great importance, as when patients are discharged from other hospitals after an operation or severe illness they are often unable to return to work without the care and rest which are freely given here. In the two old houses comprising the hospital the work is very difficult and the repair bill constantly increasing. This building is now nearly worn out and it is economy to erect a new hospital rather than make extensive repairs which at best could never be satisfactory. The hospital needs \$50,000 for this new building and looks confidently for support in its effort to raise the money. Contributions marked "Building Fund" may be sent to the treasurer, Charles L. Kingsley, 15 Dey Street, New York.

WORK AMONG THE FLORIDA SEMINOLES

The work of the Church among the Seminole Indians in the Florida Everglades demands the constant attention of a priest who must be on the ground. I have offered myself for this work, and Bishop Gray has approved. Now I need at once sufficient money to move my household effects down there, and as the trip of seventy miles must be made by team, it will cost at least \$75 to do it. Then I must have a horse to get about with, and something to feed him with until I can raise a crop. At the June corn dance permission was given to the missionary to preach to them, and on Monday, October 26th, I baptized Chief Ho-tue-ca-hat-sie. My presence is needed there now. Send offerings to me, or to Bishop Gray.

IRENAEUS TROUT,
Seminole Indian Missionary,
Box 121, Punta Gorda, Fla.

ST. STEPHEN'S CHURCH, PEORIA, ILL.

Communicants interested (all should be) in the spiritual welfare of the working classes are earnestly solicited to send one or more dollars each to Rev. Sydney G. Jeffords, Peoria, Illinois, as a subscription for the erection of a church in the midst of 45,000 laboring people. In this way the needed fund (\$50,000) will be speedily raised, with little burden upon anyone. Certified copies of credentials of Rev. Sydney G. Jeffords, and photographic review of his nineteen years' work in Peoria, furnished upon application. Your subscriptions will be duly acknowledged in THE LIVING CHURCH.

The above appeal has the endorsement of the Bishop of Quincy.

M. EDWARD FAWCETT,
Bishop of Quincy.

FOR MISSIONARY WORK IN FOND DU LAC.

The Benedictine Community which is doing missionary work in the diocese of Fond du Lac, and which is dependent on the voluntary offerings of the faithful, humbly beg the church at this Holy Season to remember them with their aims and in their prayers. All contributions, however small, gratefully received. Address, BROTHER THOMAS, O.S.B., Prior, The Abbey, Fond du Lac, Wisconsin.

NOTICES.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

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as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

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THE CHRISTMAS CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, diocesan and otherwise, none has had a larger and more liberal record than the General Clergy Relief Fund.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty beneficiaries, and is the whole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and missionary jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time, therefore, is a compelling one. We must do as much and more than we have done or there will be increased suffering.

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GEO. W. JACOBS & CO. Philadelphia.

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PAMPHLETS.

The Year Book of St. John's Parish, Yonkers, N. Y. Published by the "Board of Directors of Parish Organizations." Advent, Anno Domini, 1908.

Thirty-Third Annual Report of the Free and Open Church Association Office 2353 E. Camberland St., Philadelphia, Pa.

Year Book of Trinity Church in the City of Boston, 1908-1909.

The Christmas Story. By Cameron Mann. Bishop of North Dakota. Privately printed at the press of the Porte Company, Fargo, N. D., 1908.

The Alaskan Churchman Calendar.

MUSIC.

[Continued from Page 250.]

printed on the service list of the Church of the Advent, December 6th:

"At a meeting of the corporation of the parish of the Advent held Monday, November 30th, the resignation of Mr. S. B. Whitney as organist of the parish having been read, the following resolutions were unanimously adopted:

"Resolved, That the parish desires to express its grateful acknowledgment of the faithful services performed by Mr. Whitney for an unbroken term of thirty-six years, whether as organist or choirmaster of this parish. During this almost unprecedented period of continuous service his rare musical taste, his mastery of the organ, and his devout belief in the faith of the Church, have manifested themselves in the beautiful and reverent music for which the parish has become renowned. Throughout New England the music of our churches has been raised to a higher level by the example of the Advent, by Mr. Whitney's influence at choir festivals, and by the work of his many pupils.

"Resolved, That Mr. Whitney's resignation be accepted with regret, and that he be appointed organist emeritus of this parish."

To the above were added the following words of appreciation by the rector of the Church of the Advent, the Rev. William H. van Allen, D.D.:

"During his long period of service, covering more than half the life of the parish, Mr. Whitney has seen great changes for the better in New England Churchmanship, and can say with *Aeneas, Quorum magna pars fui*. The Advent can never sufficiently repay him in loving gratitude for all that he has done here; his noble devotion to Christian art, his blameless life, his singularly winning personality, his wholesome piety, have all united to make him the very ideal of a great Catholic musician. It is hard to think of the chancel without him; but we may rejoice that he is still to be with us, and that his fingers will often work their magic on the keyboard. Long may he be spared to us of the Advent, who love him."

Among the service lists sent to this department, those from St. Luke's Cathedral, Portland, Me., and St. John's Church, Bridgeport, Conn., deserve mention. The choir of St. Luke's, Portland, recently sang part of Spohr's "Last Judgment," and an unaccompanied anthem by C. Lee Williams, "Thou Wilt Keep Him in Perfect Peace." The organist and choirmaster is Mr. Alfred Brinkler, and the choir is composed of men and boys. The choir of St. John's Church, Bridgeport, sang Maunders' "Song of Thanksgiving" on November 24th, under the direction of Mr. William P. Twaddell, organist and choirmaster. The service lists of this church show that a high grade of work is being kept up.

We are glad to know that Dr. Parker's "St. Christopher" is about to be performed by the Cecilia Society of Boston. The work received its first American rendition about ten years ago, by the Oratorio Society of New York. But as far as we know it has never been heard in Boston, although that city lays claim to the composer as one of her most distinguished musicians.

DR. FREDERICK PETERSON of New York City, in an address at Elmira, N. Y., before the New York State Conference of Charities and Correction, said: "Alcohol is the chief poison factor in the production of insanity. Six thousand patients in the state of New York alone owe their insanity to alcohol. Twenty per cent. of all the insane in the United States, or at least 30,000 individuals, owe their condition to alcoholic poison." Dr. McDonald calculates that one insane person is an approximate loss to the state of \$400 per year, hence the actual loss to the state of New York, due to insanity, is \$2,400,000, and to the United States \$12,000,000 per year.

THE CHURCH AT WORK

PROPOSED MEMORIAL TO THE REV. G. B. MORGAN, D.D.

IT IS THE desire of the parishioners and friends of Christ Church, New Haven, Conn., to show their love and veneration for their late rector, the Rev. George Brinley Morgan, D.D., who served the parish for nearly twenty-two years, by the erection of a suitable memorial, which will take the form of a large west window, which Dr. Morgan had already planned and had much at heart. A committee has been appointed for the purpose and is receiving contributions. The amount still needed is about \$3,000. It is hoped to have the full amount on hand by the feast of the Epiphany (January 6th), or, that failing, by January 18th (the twenty-second anniversary of Dr. Morgan's connection with the parish). Contributions or pledges may be sent to Mr. E. J. Silk, Connecticut Savings Bank, New Haven.

DEATH OF DONALD GRANT MITCHELL, AUTHOR.

DONALD GRANT MITCHELL (Ik Marvel), the well-known author, died on December 15th at his home, "Edgewood," at Westville, in the outskirts of New Haven, Conn., in the 87th year of his age. He had been long connected with St. James' Church, Westville (the Rev. J. Frederick Sexton, rector), his family being most zealous workers in the parish. He was buried on Thursday in the cemetery at Woodbridge, near New Haven. The service was read by the Rev. Frederick Sexton, rector of St. James' Church. His life and his writings were always in sympathy with all that was pure and beautiful in the world, and his style was unrivalled among his contemporaries.

SEXTON FOR FORTY-ONE YEARS.

ALBERT MEURER, who recently celebrated his sixtieth birthday anniversary, has, since November, 1867, been connected with Trinity Church and Trinity chapel, New York, as assistant sexton and sexton. His uncle, the late Augustus Meurer, who died in 1889, had been sexton of Trinity Church for twenty-eight years, and since May, 1869, Albert Meurer has acted at all of the weddings and at all of the funerals which have taken place from Trinity chapel. He has taken part in many notable and historic events. He assisted at the funerals of Bishops Horatio Potter and Henry C. Potter, and of General John A. Dix, Rev. Dr. Morgan Dix, and Mrs. Dix. He is one of the few persons who have seen the coffin which holds the remains of Peter Stuyvesant, who was buried in old St. Mark's.

TO THE MEMORY OF THE DEPARTED.

A TRIPLE WINDOW in memory of the late Thomas T. Kinney and his wife, Estelle Condict Kinney has just been placed in Grace Church, Newark, N. J. (the Rev. Elliot White, rector). It occupies the space in the west wall directly over the main entrance. The work was executed in England. The main panel, which is in two sections, shows a life-size figure of "Our Lord in Glory," surrounded by angels. In the lower section is a figure of St. Michael the Archangel in armor, and holding the flaming sword. Smaller figures of angels surround the chief. In the left panel, a tribute to Mrs. Kinney, is a figure of Doreas; underneath is a pictorial representation of the saint feeding the hungry and caring for the sick. The panel to the right is partially taken up by a

figure of St. Paul; in the lower section is a picture of St. Francis of Assisi, the friend of dumb animals, feeding the birds and animals. This is a tribute to Mr. Kinney. The donors are the three surviving daughters and a son. The dedication will take place soon after New Year.

A STAINED GLASS window has been placed in St. John's Church, Marysville, Cal., in memory of its late rector, the Rev. W. H. Stoy, who entered into rest on February 28, 1906, as the result of an accident. The design and execution of the work were entrusted to Messrs. J. & R. Lamb of New York. The window represents St. Simeon of the *Nunc Dimittis*, is handsome and artistic, and is the gift of relatives, friends, and late parishioners. The church is said to be one of the oldest, aside from the Franciscan missions, in the state.

IN THE Church of the Nativity, Union, S. C., a tablet has been placed to the memory of Mary Poulton Dawkins, widow of Judge T. N. Dawkins. She was devotedly attached to the Church, and it was through her liberality and that of her husband that the edifice in which the tablet is placed was erected.

A HANDSOME memorial window was dedicated by the Bishop of Sacramento at the Church of the Incarnation, Santa Rosa, Cal., on Friday afternoon, December 4th. It is in memory of Mrs. Allan L. Burleson, wife of the Rev. Allan L. Burleson, a former rector of the church, now of Mexico. Mr. Burleson was present at the ceremony.

A WINDOW has been unveiled in the Sunday school chapel of Christ Church, Greenville, S. C., in memory of Emily Mildred Thomson, a former Sunday school pupil. The design is the Christ Child, surrounded by cherub heads.

A FINE brass altar cross has been presented to St. John's Church, Harvard, Neb., by Mrs. H. K. Tickler in memory of her parents, John and Catherine Dowse.

A PAIR of branch candelabra have lately been presented to St. Mark's, Creighton, Neb., and two windows have been filled with art glass.

A CHURCH EMBARRASSED BY SUCCESS.

CHRIST CHAPEL, Red Hook, Brooklyn, which was started as a parochial mission in 1867 by the congregation of Christ Church, Brooklyn, under the leadership of the rector, the Rev. Dr. Bancroft, is somewhat embarrassed by success. The old frame building erected at that time has been replaced by a commodious brick chapel, seating 500. At the rear, facing on Sullivan Street, is a parish house of brick, capable of seating 950. There are 347 families, comprising some 1,300 individuals, looking to the chapel for various ministrations, many of these having come from foreign countries. The vicar in charge (the Rev. Carl S. Smith) is now most anxious to have institutional or settlement work begun for the populous neighborhood, and is soliciting workers and funds needed for the new charitable department.

SOUTH CAROLINA CONVOCATIONAL MEETINGS.

THE COLUMBIA CONVOCATION held its fall meeting at St. John's Church, Florence. The chief subjects discussed were "The Emmanuel Movement" and Sunday School Organization and Methods of Instruction. Eight clergy were present.—THE CHARLESTON CONVOCATION

met at St. Paul's Church, Summerville, November 10-12, the Bishop and sixteen clergy being present. The subjects discussed were "The Church's Attitude toward Non-Episcopalians"; "The Christian in the World"; "The Church and the World: the Missionary Ideal and Responsibility"; and "The Missionary Outlook, in the Diocese and Abroad."—THE GREENVILLE CONVOCATION met in the Church of the Epiphany, Laurens, December 1-4, the Bishop and nine clergy being present. The canons, the Sunday schools, and the Thirty-nine Articles formed the main subjects of discussion.

THE HISTORIC EPISCOPATE THE STUMBLING BLOCK.

AT A MEETING in Toronto, Canada, on December 11th, when the subject of union was discussed between the Methodist, Presbyterian, and Congregational bodies, there was a lively discussion when a reply was framed to the communication from the Anglican Church in Canada setting forth the conditions on which that Church would consider Church union. The question of the Historic Episcopate being the great obstacle, the joint committee replied as follows: "This committee regrets that it is unable to accede to this condition, but if the Church of England in Canada shows that it is willing to interpret the 'Historic Episcopate' in a liberal spirit and to meet the joint committee on a free and equal basis to explain its interpretation, the conference on Church union will be glad to meet with the proper representatives."

GIFTS FOR THE BISHOP-ELECT OF MONTREAL.

AS ALREADY announced, the consecration of Dean Farthing as Bishop of Montreal is appointed to take place in Christ Church Cathedral of that city on the feast of the Epiphany. In the afternoon or evening of the same day he will be enthroned in his Cathedral. A number of gifts to be made to the new Bishop is announced, including the following: A pastoral staff from the laity of the diocese of Montreal; a jewelled pectoral cross from his old congregation at Woodstock, Ont.; a pectoral cross for street wear from the clergy of the diocese of Ontario; an episcopal signet ring and a solid silver tea service from the laity of the diocese of Ontario; a set of episcopal robes from friends in St. George's Cathedral, Kingston; and a set of state or convocation robes from the clergy of the diocese of Montreal.

MATRICULATION DAY AT THE PHILADELPHIA DIVINITY SCHOOL.

ON FRIDAY morning, December 18th, Bishop Whitaker officiated at the matriculation exercises held in the chapel of the Philadelphia Divinity School. Fifteen young men were presented by Dean Grotton, and were addressed by the Bishop. The Rev. Drs. Foley and Montgomery assisted the Bishop in the service and at the celebration of the Holy Communion.

DEAF-MUTE WORK INAUGURATED AT SEATTLE.

THE FIRST of a series of services for the deaf-mutes of the city of Seattle was held at Trinity Church (the Rev. H. H. Gowen, rector), Seattle, Wash., on Sunday, December 13th, at 2:30 P. M., when nearly fifty persons were present. Prof. T. P. Clark, super-

intendent of the State Institution for Deaf and Blind, Vancouver, Wash., acted as interpreter. Mrs. Olaf Hanson (a member of Trinity Church) "signed" the hymns, which were followed by everyone present with a great deal of interest. The rector conducted Evening Prayer and preached. After the service, which was greatly appreciated by the afflicted ones, the ladies of Trinity parish served refreshments and an hour of "silent" gossip was much enjoyed. In future, on the third Sunday of each month, these services will be conducted by Mr. Olaf Hanson, who will be licensed by the Bishop as lay reader.

CHURCH FIRES IN THE NORTHWEST.

ALL SAINTS' CHURCH, Valley City, N. D. (the Rev. L. G. Moultrie, rector) was partially destroyed by fire on December 13th, all the furnishings being ruined or badly damaged.

GRACE CHURCH, Pine Island, Minn., has been damaged by fire, which resulted, it is said, from a defective furnace, to the extent of \$1,000.

CALL FOR SESSION OF THE HOUSE OF BISHOPS.

THE PRESIDING BISHOP has, on demand of twelve Bishops, issued a call for a special meeting of the House of Bishops to assemble at the Church Missions House, New York City, at 2 P. M. on Wednesday, February 10th, "for the purpose of electing a Bishop for the Missionary District of Wyoming, and a Bishop for the Missionary District of Western Colorado, and also for receiving a Memorial to the House of Bishops *in re* the amendment to Canon 19, signed by over eleven hundred priests, which has been placed in the hands of the Presiding Bishop."

In issuing the call to the members of the House, the Presiding Bishop has asked the customary question of each Bishop as to whether he will be able to be in attendance, in order that the call may be vacated if it should appear that no quorum will be present.

CENTENNIAL OF THE PENNSYLVANIA BIBLE SOCIETY.

ON DECEMBER 12th the Pennsylvania Bible Society rounded out one hundred years of useful existence. One of its inaugurators and first president was Bishop White, and today Bishop Whitaker succeeds him in the latter office. The organization has a membership of several millions. Last year alone 127,498 volumes were distributed freely. These volumes were printed in forty-eight different languages and cost \$17,000.

A REMINISCENCE.

THE EDIFICE belonging to St. James' Methodist congregation in New Brunswick, N. J., was completely destroyed by fire on December 12th. In 1867 the Rev. Stephen H. Tyng of New York preached in this building without the consent of the Rev. Alfred Stubbs and the Rev. Edward B. Boggs, rectors of the New Brunswick parishes. Bishop Horatio Potter of New York admonished the clergyman in the Church of the Transfiguration, March 14, 1868, after an exciting trial on the charge of breaking the canon law.

CHRISTMAS AND THE PHILADELPHIA PUBLIC SCHOOLS.

CONSIDERABLE indignation and protest has arisen from many sources at the recent action of the Philadelphia Board of Education in ordering, at the request of one Jewish member of the Board, "that the name of Jesus Christ should be eliminated at the Christmas exercises in the public schools."

HISTORICAL SOCIETY PILGRIMAGE.

ON DECEMBER 12th a meeting was held in Philadelphia of historical importance. The attendants at the meeting were all descendants of the signers of the Declaration of Independence, most of whom were Churchmen. This society was organized at the Jamestown Exposition in July, 1907, and its rolls are open to all who can prove lineal descent from a signer. Its chaplain is the Rev. George Washington Dame, D.D., rector of Holy Innocents' Church, Baltimore. The members of the society made a pilgrimage to old Christ Church and Independence Hall.

PAROCHIAL IMPROVEMENTS IN VIRGINIA AND NEW JERSEY.

EXTENSIVE repairs have been made on Emmanuel Church, Emmorton, Richmond county, Va., by which the beauty and convenience of the buildings have been greatly enhanced.

ST. STEPHEN'S and Wicomico Churches, Northumberland county, Va., are to have bell towers, which will add much to their appearance and prove a great convenience. At Lillian, in the same county, a new church is in contemplation, and \$300 is in hand.

GROUND has been broken for the new church at Ridgefield Park, N. J., which is to cost about \$5,600. The work seemed to be held up until a loan was obtained from the American Church Building Fund. The Rev. Gouverneur M. Wilkins is in charge of the work.

EFFORTS are being made to rebuild old Farnham Church, Richmond county, Va. This was a Colonial church, with deeply interesting history. Some years ago the venerable building was destroyed by fire, with the exception of the walls, which are of brick. The identity of the church will be preserved by using these as the basis of the structure.

AT COLONIAL BEACH, Westmoreland county, Va., it is purposed to build a church. This point is one of much importance. In addition to the population of the town there are many people who make it their summer home. The effort will be made to make the edifice a memorial to the number of distinguished people who were born in the county, among whom were Presidents Washington and Monroe and General Robert E. Lee.

ON THE afternoon of December 12th, at Wortendyke, N. J. (diocese of Newark), the Bishop laid the cornerstone of a little church, which is in building, costing about \$2,600, of which amount the Bishop hopes to receive \$500 from the penny-a-week Advent offering of the Sunday school children of the diocese. The services have been maintained for two years in the house of Mr. Frank Woodhead, having been fostered from Christ Church, Ridgewood.

RECENT GIFTS AND BEQUESTS.

A HANDSOME LECTERN and Bible have been presented to St. Ambrose's mission, at Howard and Ontario Streets, Philadelphia, by Mr. Theodore H. Morris, as a memorial to his late wife, who, during her lifetime took a deep and active interest in the work and development of the mission.

A PIPE ORGAN, the gift of the students, alumnae, and faculty of the College of the Sisters of Bethany, Topeka, Kan., was installed in the chapel on Thanksgiving Day.

THE Society of St. Charles, King and Martyr of England, has presented a pair of brass altar candlesticks to St. Paul's Church, Kent county, Maryland, diocese of Easton.

AFTER certain bequests the balance of the estate of the late Dr. Wm. J. Earhart of Philadelphia is to be divided between the

Sheltering Arms of the Episcopal Church and the two societies for Prevention of Cruelty to Children and Animals.

UNDER the will of the late Rev. Dr. J. D. Newlin the Church of the Incarnation, Philadelphia, will receive a legacy of \$2,500. Dr. Newlin left an estate of \$93,000. He was unmarried.

FOR MORRILL MEMORIAL ORGAN.

SUBSCRIPTIONS for the Morrill Memorial Organ to be erected in All Saints' Church, Hudson, N. Y., now aggregate the sum of \$4,746.

A PHILADELPHIA CHURCH ANNIVERSARY.

ST. PETER'S, Germantown (the Rev. Stewart P. Keeling, rector), celebrated its thirty-fifth anniversary on Sunday, December 20th. Its first rector was the Rev. Theodore S. Rumney, D.D., who served from the opening of the church, December 21, 1873, until his death, November 24, 1903. The parish has many handsome memorials, the finest being the H. H. Houston Memorial Chancel, and the parish house erected as a memorial to the late Dr. Rumney.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Progress of St. Paul's, Albany—The Cathedral Summer School.

THE YEAR BOOK of St. Paul's parish, Albany, shows gratifying results during the past year. The receipts have been \$19,280.21 and the disbursements \$19,128.35, a large amount of the latter being for missions and charitable work within and without the diocese. The endowment fund is growing. Property in the rear of the church has been purchased, and a site has been secured in the southwestern portion of the city where a chapel will be erected in the near future.

AT A MEETING in Mechanicville of the advisory committee of the Albany Cathedral Summer School, a tentative programme for the meeting in June, with possible lectures, was drawn up.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Personal and General Notes.

THE REV. THOMAS DUCK of Theresa, N. Y., has been appointed by the Bishop a diocesan missionary with Toccoa, Elberton, and Talulah Falls as his central points. This appointment was made possible by the Woman's Auxiliary of the diocese, who provide mainly for the support of this work.

THE JUNIOR AUXILIARY of the diocese has undertaken to aid the Appleton Church Home, Macon, a diocesan institution for orphan girls.

ST. JOHN'S, a mission in College Park, has asked for an increase in its apportionment.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Remarkable Paper Read Before the Utica Clerical Union.

THE REV. JOHN H. EGAR, D.D., of Utica read a remarkable paper before the Utica Clerical Union last week. The subject was "The American Catholic Church." The noteworthy thing about the paper was that it was almost wholly made up of notes Dr. Eggar had taken from lectures of the late Dr. Adams, delivered at Nashotah over fifty years ago. The remarkable penetration, analysis, vision, and prophecies of the professor of

Nashotah of that time, as shown by the notes, were astounding to all the clergy who were privileged to hear the paper.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

"Quiet Day" and Clerical Conference at Denver—Lecture Course at Wolfe Hall.

BISHOP OLMSTED gave a Quiet Day for the clergy of his diocese, December 9th. The services were held in the chapel of Wolfe Hall. The Bishop gave four helpful meditations. On the following day the clergy met in conference. In the morning papers were read by the Rev. A. N. Taft of St. Stephen's, Colorado Springs, and Dean Hart of Denver, on "Higher Criticism." The papers were followed by discussion. The afternoon session was devoted to the subject, "How to Hold Our Young People," led by the Rev. George H. Holoran, rector of Trinity Memorial Church, Denver.

A LECTURE COURSE has been arranged for Wolfe Hall, which includes some of the prominent educators of Colorado, among the speakers being the Bishop, Governor Butcher, Dean Hart, and the Rev. Messrs J. H. Houghton and B. W. Bonell.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Ordinations Commemorated by St. Paul's Parish, New Haven—Memorial Service at St. Peter's, Oxford—Parish Notes.

A RECEPTION was tendered the Bishop Coadjutor of Pennsylvania and the Rev. Dr. Cornelius B. Smith, rector emeritus of St. James' Church, New York City, by the parishioners of St. Paul's Church, New Haven, on December 12th, in honor of their ordinations. The Bishop was ordained in St. Paul's Church thirty-two years ago; Dr. Smith's ordination took place in the same church a half century ago. A gloom was cast over the occasion by the death of Mr. William Kimbly, for more than forty years a member of the parish, who suddenly expired while assisting in the preparations for the reception soon to follow.

A MEMORIAL SERVICE was held at St. Peter's, Oxford (the Rev. George J. Sutherland, rector), on the Third Sunday in Advent, in memory of his young daughter, Margaret Gertrude, who died a few months ago. A processional cross of brass was given in her memory. The sermon was preached by the Rev. William A. Woodford, rector of Trinity Church, Seymour, formerly of St. Peter's.

A PAROCHIAL lending and reference library has recently been installed in Trinity parish house, Wethersfield (the Rev. Henry S. Harte, rector). The object of the library is the further education of the parish in Church doctrine and practice. At a recent visitation of the Bishop a class of seventeen, two-thirds of whom were males, was confirmed.

THE ADVENT Week of Prayer was observed by daily Eucharists and evening services with addresses in Trinity parish, Torrington, and at St. James', Winsted, with encouraging attendance.

DELAWARE.

F. J. KINSMAN, Bishop.

Indisposition of the Bishop.

BISHOP KINSMAN is ill at his home, Bishopstead, with a severe attack of the grippe. His condition is not considered serious.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Inspiring Mission at Rhinelander.

A MOST inspiring and helpful mission was conducted by Bishop Weller at St. August-

tine's Church, Rhinelander (the Rev. J. M. Johnson, vicar), from December 6th to 13th, inclusive. The business men turned out in good numbers to listen to the logical presentation of the Church's faith. There were three Eucharists every day, attended by an average of over a third of the communicants. The men and boys attending the Eucharists were a large majority. The children's mission, conducted by the Rev. H. B. Pulsifer, was most successful, the church being filled with children each afternoon, the number of boys being twice that of the girls. Sisters Harriet and Mary Elizabeth of the Convent of the Holy Nativity did excellent work in preparation for and during the mission.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Rev. M. A. Trathen Priest-in-Charge at Shippensburg.

IN THE notice of the consecration of St. Andrew's Church, Shippensburg, Pa., in last week's paper, the Rev. E. V. Collins was named as the priest in charge, which is incorrect, as he severed his connection with the church on St. Andrew's day, being succeeded by the Rev. M. A. Trathen.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Diocesan Advent Offerings to Go to China—Personal.

THE ADVENT offerings of the Sunday schools in the diocese have been requested by the Bishop for St. James' Hospital, Anking, China.

THE BISHOP OF SALINA spent nearly a week in Lawrence and Kansas City recently. He addressed the students of the University of Kansas, made a number of other addresses, and was one of the principal speakers at the dinner of the Church Club at Kansas City.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Meeting of Louisville Sunday School Officers—Clericus Discusses Hymnology.

THE QUARTERLY meeting of the rectors, officers, and teachers of the Louisville Sunday schools, under the auspices of the Laymen's League, was held this week in St. Andrew's chapel. The Rev. John S. Lightbourne, curate at Christ Church Cathedral, read a paper on "The Sunday School and the Church's Mission," which was followed by a general discussion of ways and means of improving the work of the Sunday schools.

THE DECEMBER meeting of the Louisville Clericus was held on December 14th, the Rev. Lloyd E. Johnston, rector of Grace Church, being host at the luncheon. A paper on "Hymnology" was read by the Rev. A. Q. Bailey, rector of St. Paul's Church, Jeffersonville, Ind., which was followed by the usual full and free discussion.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Services for Working People at St. Mark's, Brooklyn—The Past Year at Holy Trinity, Brooklyn.

IN ST. MARK'S CHURCH, Adelphi Street, Brooklyn, a series of sermons for working people, respectfully "addressed to drivers, truckmen, porters, clerks, bookkeepers, servants, telephone clerks or centrals, electrical workers, printers, doctors, and to all who toil with hand, foot, eye, ear, or brain," was begun by the rector (the Rev. Spencer S. Roche) last Sunday evening, December 20th, the subject being "God's Vigilance for the Poor." Other subjects to follow are: "The Blessedness of Work"; "Wealth and Work

Coöperating"; "Some Advice to Employers and Employed."

THE YEAR BOOK of Holy Trinity Church, Brooklyn (the Rev. J. Howard Melish, rector), was recently issued. It records "a year of losses; not of money, not of numbers, but of men and women who served the parish and the charitable life of Church and city." There are 1,412 individuals enrolled on the parish register, 889 of whom are communicants. The receipts for the convention year, including donations and collections for special purposes, amounted to \$34,134.62. The church is open daily from 9 A. M. to 5 P. M. for private prayer and meditation. Under the venerable organist and composer, Dudley Buck, the music at this church was well and widely known and highly appreciated. Under the caption, "Church Music," announcement is made that no soloists are engaged for this year, except for special occasions. The reasons assigned for the new departure are: (1) on account of the proximity to New York City, where soloists of international fame are heard, solo-singing in Church service is apt to put the congregation in a critical mood; (2) the money heretofore appropriated for soloists can now in the financial depression be wisely used for pressing pleas for relief and social work; (3) the large chorus choir under the able leadership of Mr. Samuel H. Baldwin will be able to encourage congregational singing to a greater extent than heretofore.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Rector of Trinity Chapel, New Orleans, Celebrates His Eighty-sixth Birthday.

THE REV. A. G. BAKEWELL, rector of Trinity chapel, New Orleans, celebrated his eighty-sixth birth anniversary on December 16th. The occasion was made a joyful one by the numerous organizations to which he belongs. He received many valuable gifts, and money to the amount of over \$1,000. The Rev. Mr. Bakewell is an old Confederate army veteran as well as one of the oldest, if not the oldest, clergyman in the diocese. He is much beloved by all who know him.



Royal Grape Cream of Tartar exclusively is employed in the manufacture of **ROYAL BAKING POWDER**. Where finest flavored hot biscuit, cake and pastry are desired Royal is indispensable.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Chaplains of the Maryland National Guard—Double Anniversary of the Rev. Evan A. Edwards—Services Resumed at the Church of the Messiah, Baltimore.

IT IS INTERESTING to note that every chaplain in the National Guard of Maryland is a priest of the Church, as follows: First Regiment, Rev. Randolph Page; Fourth Regiment, Rev. William D. Gould; Fifth Regiment, Rev. Dr. William M. Dame, Memorial Church, Baltimore; First Naval Brigade, Rev. Edwin Barnes Niver, Christ Church, Baltimore. The annual service for the Fifth Regiment was held in Memorial Church on Sunday afternoon, December 13th, the chaplain preaching the sermon.

SPECIAL SERVICES, commemorating the anniversary of the ordination of the rector, the Rev. Evan A. Edwards, were held in Holy Trinity Church, Baltimore, on Sunday, December 20th. Bishop Paret preached in the morning, and Rev. Robert S. Coupland, rector of the Church of the Ascension, in the evening. It was also the second anniversary of Rev. Mr. Edwards' first service as rector of the church. A new church building has been erected on the site of the old one within the last two years, a pipe organ installed, and a vested choir organized under the directorship of Mr. Estep S. Williams.

SERVICES were resumed on Sunday, December 20th, in the Church of the Messiah, Baltimore (the Rev. Peregrine Wroth, rector), after the completion of work made necessary by an unfortunate mishap. It is a new building, erected after the memorable fire of February 7 and 8, 1904, in which the old building was destroyed. For many years past Messiah has been the center of Church life in the city during the forty days of Lent, a mid-day service being maintained in the commercial district of Baltimore, with addresses by leading priests of this and other dioceses. A pipe organ was recently installed in the church.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Work of a Year of Trinity Parish, Boston—Meeting of the Episcopalian Club.

THE YEAR BOOK of Trinity Church, Boston, just out, contains much interesting matter. The communicants number 1,524, against 1,452 reported at this time last year. The confirmations during the year numbered 64, burials, 61, marriages 55, and baptisms 48. The Sunday school figures show 487 scholars and 43 teachers and officers, total 530. On the financial side of the work there was given \$4,328 to foreign missions and \$3,768 to domestic missions, to charities \$2,422, collections at Easter \$2,476. Other large sums were devoted to various purposes. In his introduction the rector, the Rev. Dr. Mann, mentions the fact that the parish gave \$6,016, which was considerably more than its apportionment, and he expresses the belief that the parish will do even more this coming year. The death is mentioned of Charles Henry Parker, long the senior warden of the parish, of whom the rector says: "The whole of his long and honored life was passed as a citizen of Boston and a member of Trinity Church. He was the grandson of that rector of Trinity, afterwards Bishop of New England, whose wise and patriotic action kept the doors of Trinity open during the time of the American Revolution, when those of most Episcopal churches in New England were closed. His father before him was a vestryman of Trinity, and their combined terms of service spanned nearly a century of the history of the parish. Such a life of blameless integrity and of loyal service to the best interests of the community is a precious possession and both city and church are the richer for it." Reference also

is made to the resignation of the Rev. Appleton Grannis to accept the rectorship of the Church of the Holy Apostles, New York City. "We let him go with regret," says Dr. Mann, "but our heartiest good wishes went with him to his large opportunity. He has carried into that parish the same qualities of conscientious devotion and unflagging industry that marked his ministry here, and his friends in Trinity rejoice unselfishly in his good work."

THE EPISCOPALIAN CLUB of Massachusetts met at the Hotel Brunswick, Boston, on the evening of December 17th. Franklin W. Hobbs presided and the two guests were the Rev. Dr. John W. Platner of the Andover Theological Seminary, a Congregational minister, and the Rev. Dr. Henry S. Nash of the faculty of the Episcopal Theological School. The subject considered by both was "The Training of the Twentieth Century Minister."

THE REV. HENRY R. SARGENT, O.H.C., arrived home from a two months' trip in England and Ireland on December 14th and was the guest for the following week of friends in Boston, at which port he landed. For several days he was with the Rev. Dr. van Allen, and later he spent considerable time with the undergraduates at Harvard, of which he is a graduate, class of '79. While abroad Father Sargent visited Cowley, Kelham, and Caldey. He preached at the Church of the Advent, Boston, on the 20th inst., and the day after left for Providence, afterwards going to New York and thence to West Park.

A REQUIEM CELEBRATION for the Rev. Augustus Prime, late rector of St. Margaret's Church, Brighton, was held on the morning of Saturday, December 19th. The celebrant was the Rev. W. George Read, the present rector, and the eulogy was given by the Rev. Dr. van Allen, who took his text from Rev. 14: 13: "Blessed are the dead who die in the Lord." Among the clergy present were the Rev. Father Sargent, O.H.C., the Rev. George S. Fiske of East Boston, and the Rev. Frederick A. Reeve of Dorchester.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Missionary Apportionment—Church Finances

APPORTIONMENTS on a basis of 7 per cent. of current expenses have been levied upon all parishes and missions of the diocese for the support of the missionary work of the diocese, totaling in all \$1,700. Also an apportionment amounting to \$965 has been made on the basis of 40 cents per communicant for domestic and foreign missions.

TRINITY CATHEDRAL, Michigan City, is reported to be in the best condition financially and spiritually for years, and is gradually paying off an indebtedness of \$6,000 on a five-year pledge plan.—ST. JOHN'S CHURCH, Elkhart, has also put itself upon a thorough financial basis of assessments of all communicants that has worked out well, so that it closed its financial year out of debt.—THE RECTOR and vestry of St. Thomas' Church, Plymouth, are starting in to raise the balance of their indebtedness on the new church. The debt is \$6,000, and D. E. Snyder, Jr., warden, has pledged \$2,000 on condition that the rest shall be raised.—THE NEW parish of Christ Church, Gary, is developing strength rapidly under the Rev. L. W. Applegate, and now has fifty-three communicants and a good Sunday school.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Church Club Organized—Bishop Robinson Visits His Parishes.

A NUMBER of interested Churchmen from various parishes in the city gathered last Sunday afternoon and organized themselves into a Church Club, for the sake of bring-

WHY HE QUIT "THE PILL HABIT."

A Missouri Physician of Thirty Years' Practice Throws Away His Pills and Finds Health in a Natural Food.

It isn't very often that a doctor will acknowledge that pills have lost their efficacy in the treatment of human ailments and that Nature will do the work of restoring natural functions if you only eat the right kind of food.

The doctors go right on giving pills because that is their business. That is the way in which they earn a livelihood; but when the doctor comes to doctoring himself he sometimes looks at the matter differently. The following letter from a well known Missouri physician shows how quickly one doctor dropped pills when he discovered the food that finally corrected his difficulty:

"I am seventy-three years old, a physician and surgeon in Scotland county, Mo., during the last thirty years, and I write to say that your Shredded Wheat with sugared milk has done for me what all my tablets and eighty-six pills have failed to do. I came about three months ago from a temporary residence at Weldon in Decatur county, Ia., in hopes of getting rid of continual pill taking. I at once began using Shredded Wheat with sugared milk exclusively and results have been, first, that I have had to take but one dose of purgative medicine since coming here. Secondly, have gained fifteen pounds in weight.

"Shredded Wheat will cure any case of curable constipation. For years, in fact, since my service in the Union Army, in which I contracted chronic intestinal disease, I have been constantly afflicted, and of recent years disabled by alternate of diarrhoea followed by obstinate constipation. In the last ten years I have been troubled by torpid bowels always attending attacks of acute bronchitis, from which lesion I have long been a great sufferer.

"The Shredded Wheat diet has not cured the incurable effects of chronic diarrhoea, but great relieved me in other respects. In my opinion the Shredded Wheat is worth all the other cereal foods now on the market."

Very respectfully,

(Signed) A. W. SAWYER, M.D.,
Gorin, Mo., Aug. 24, 1908.

The Shredded Wheat Company does not advertise Shredded Wheat as a cure for diseases. It simply advertises Shredded Wheat as the cleanest, purest, most wholesome and most nutritious of all cereal foods.

Nature has stored in the whole wheat berry every element that is needed for building and sustaining the human body. Scientific men and food experts are generally agreed that the process of steam-cooking, shredding, and baking is the best process ever devised for preparing the whole wheat for the human stomach. It is not only much more easily digested than other cereal foods, but possesses wider culinary uses, enabling the housewife to make delicious and wholesome combinations with fruit or creamed vegetables or meats.

THE RELIGION OF THE INCARNATION

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"It is the very best book of instruction on Church doctrine I have ever seen. For years I have been looking for something like this and had almost despaired of finding it. I am using the book in our Bible class, and it is invaluable."

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The Young Churchman Co., Milwaukee, Wis.

ing Churchmen from within the city and diocese into closer touch with each other, and for the study of questions that may at any time be at issue before the Church. No attempt had been made to make this a large gathering, but it is anticipated that a dinner will be given in January when a general invitation will be extended to Churchmen to join. At this primary meeting a constitution was adopted and temporary organization effected by the election of Mr. H. N. Laflin as chairman and Mr. W. S. Pirie as secretary, and a nominating committee was appointed to suggest permanent officers for election at the January meeting, after the membership has been more fully extended. This step is taken as the outcome of the work of the general committee that had in charge the local preparations for the Brotherhood National Convention, which, before adjourning *sine die*, resolved that the formation of such a Church Club in the city would be in the interest of Church work, and appointed a committee to take the preliminary steps.

BISHOP ROBINSON of Nevada, with Mrs. Robinson, is in Racine with his parents for the holidays, having stopped on his way to the East, where he is going in the hope of obtaining needed financial assistance for his work in Nevada. He received notice last Saturday of the death at the Pennsylvania Hospital in Philadelphia of his sister, Miss Gertrude Robinson, who succumbed to an attack of typhoid fever. Miss Robinson's body was brought to Racine accompanied by the Rev. Charles W. Robinson, a brother of the deceased, and by a sister. The funeral service was held from Racine College chapel on Monday afternoon.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Meeting of the Diocesan Men's Club—First Service at Grace Church, Nutley.

THE LAST meeting of the diocesan Men's Club brought together about 100 men at the parish house of Grace Church, Orange. The subject presented was "The Financial Organization and Methods of the Diocese," with the opening address by Col. Edwin A. Stevens, treasurer.

THE FIRST service in the new Grace Church in Highfield Lane, Nutley, will be held on Christmas Day at 10:30 A.M., when the new organ will be used for the first time. The Rev. Herbert D. Cone, rector of the parish, will officiate and preach the sermon.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Twenty Years Rector of Grace Church, Elizabeth—A Mark of Appreciation.

THE RECTOR of Grace Church, Elizabeth, the Rev. H. H. Sleeper, Ph.D., has just celebrated the twentieth anniversary of his rectorship, the occasion being marked by a banquet and with special services on the following Sunday. He received many tokens of affection and esteem from the congregation and outside friends and organizations.

AS A MARK of appreciation of fourteen years of service as vestryman in the parish, William Hoy was buried in the churchyard of St. Peter's Church, Perth Amboy, on December 13th. The sale of burial lots ceased several years ago. The service was read by the Rev. James L. Lancaster, rector of the parish, and the vestry formed an escort in the church. Large delegations from a number of fraternal organizations were present.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

The Bishop at Home Again.

THE BISHOP was present at St. Mark's, Seattle, at the Advent Sunday service, having just returned from a six months' sojourn in Europe, during which he attended the Lambeth Conference.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Services for the Christian Social Union—Sons of the Revolution Visit St. Peter's Church, Philadelphia—Notes.

A SERVICE under the auspices of the Christian Social Union was held Sunday evening last at the Church of the Ascension, Broad and South Streets, Philadelphia. The Rev. R. B. Pomeroy of Princeton was the speaker, his subject being "The Law of the New Earth."

FOR THE twentieth year the Pennsylvania Society of the Sons of the Revolution held its annual service at St. Peter's Church, Third Street, Philadelphia (the Rev. E. M. Jefferys, rector), on Sunday, December 20th. The Rev. George W. Hodge, D.D., is chaplain of the order. The sermon was preached by the Rev. Nathaniel S. Thomas of Holy Apostles' Church.

THE REV. DR. TOMKINS of Holy Trinity Church, Philadelphia, conducted the religious exercises and made an address on Tuesday, December 15th, at the dedication of a monument in Mount Peace Cemetery over the grave of Colonel John H. Haverly, who in his day was a famous theatrical manager. Prominent members of the profession were present from New York, Boston, and Baltimore.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Sessions of the Church Workers' School.

THE SESSIONS of the Church Workers' School, held in Trinity parish house, Pittsburgh, on the evenings of November 30th and

December 7th, were given over to a discussion upon "The Sunday School Between Sundays." The speakers were the Rev. Dr. Ward and the Rev. J. G. Robinson, Pittsburgh; the Rev. W. L. H. Benton, Crafton; Messrs. H. H. Smith and Weed, and Mrs. Slicer.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Rector of Trinity Church, Newark, Given Leave of Absence.

ON ACCOUNT of the illness of the rector, the Rev. L. P. Franklin, the vestry of Trinity Church, Newark, have granted him leave of absence until next Easter. In addition to furnishing the *locum tenens*, they gave him \$300 and wished him a speedy and complete restoration to health.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

The Mission of the Black Hills.

THE REV. ARTHUR W. BELL took charge of the Church of All Angels, Spearfish, on November 1st, from which point he makes missionary visits in the northern Black Hills. At Belle Fourche the building of a church is well under way. All journals and other official papers for the secretary of the district of South Dakota should be addressed to him at Spearfish.

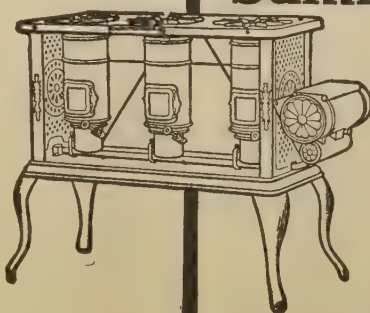
SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

Farewell to Miss Irene Mann.

IN TRINITY CHURCH, Staunton, a large congregation assembled on Tuesday afternoon,

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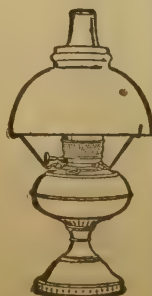
heating the room. If you examine the

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you will see why this is so. The heat from the chimney of the "New Perfection" is concentrated under the kettle and not dissipated through the room by radiation. Thus it does the work of the coal range without its discomfort. Ask your dealer about this stove—if not with him, write our nearest agency.

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December 1st, to hear a farewell address from Miss Irene P. Mann, on the eve of her departure to resume her missionary work in Japan. This was Miss Mann's second visit home, she having been thirteen years in the mission field. She was six years in Amori, and six years in Hiroasaki, and goes now to a new field, a city of 100,000, where she will be the only foreigner.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Results of a Mission at Chattanooga—Meeting of the Memphis Men's Club—Other Diocesan News.

THE COMMENCEMENT of the work of the Rev. D. R. Wallace among the negroes of East Tennessee was fitly inaugurated by the confirmation on December 6th of James Walter Hall at Christ Church, Chattanooga. He was conditionally baptized on the morning of the same day. He was attracted to the Church by the mission conducted in October by Rev. Fathers Olier and Hughson, O.H.C.

THE SEMI-ANNUAL meeting of the Churchmen's Club of Memphis was addressed by the Very Rev. Frank Du Moulin, Dean of Trinity Cathedral, Cleveland, Ohio. His subject was "Religion and Civilization." Bishop Gailor and Archdeacon Batty of the colored work also addressed the club.

THE Convocation of Memphis held its fall meeting recently in Holy Innocents' Church, Arlington. The Sunday School and mission work of all kinds received the most attention on the programme.

ST. JOHN'S CHURCH, Ashwood, near Columbia, which was built by Bishop Leonidas Polk in 1842, has recently been repaired and occasional services held. Bishop Otey, first Bishop of Tennessee, is buried there.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Consecration of Emmanuel Church, Bertrand.

EMMANUEL CHURCH was consecrated to the service of God at Bertrand, Lancaster county, Va., by Bishop Gibson on December 6th. The deed of gift was presented by the vestry, and read by the rector, the Rev. L. R. Coombs, who also read the sentence of consecration. The Bishop preached the sermon and the Rev. L. C. Harrison of Northumberland assisted in the services. The church is a very attractive building of Gothic design and will seat 200 or more. The work was begun in a blacksmith shop, and, the neighborhood being thickly settled, it grew rapidly.

WASHINGTON.

The B. S. A. and the Y. M. C. A.—Other Diocesan News.

MANY Brotherhood men are connected with the Y. M. C. A. on account of its many attractions and well fitted club rooms. So there has been inaugurated a Brotherhood Bible Study Class, to meet at the association building, Washington, on Wednesday evenings at 7 P.M. The instructor will be the Rev. J. Henning Nelms, rector of Ascension parish, and his subject, "Beacon Lights of Bible Study."

THE REQUIRED consent of a majority of the Standing Committees has now been received, and Archdeacon Williams, secretary of the Standing Committee, will notify the Presiding Bishop, who will, after the consent of the Bishops of the Church, take order for the consecration of the Bishop-elect of this diocese. It is hoped that all will be in readiness for this event by St. Paul's day.

AT THE recent meeting of the Washington Clericus, December 14th, the Rev. E. Mar-

shall Mott was elected president for the ensuing year.

THE Southern Maryland Clericus met at La Plata, Charles county, Md., on Thursday, December 17th. The Bishop-elect was present and there was an unusually large attendance of the clergy of this section. The Rev. James Kirkpatrick read a paper on "Lay Work and Its Possibilities in the Country Districts of the Diocese."

THE BOARD of MANAGERS of the diocesan missions will meet at Trinity Church next Monday at 2 P.M. The Rev. R. P. Williams and the Rev. C. E. Buck, as a committee on apportionment, have notified the rectors that \$9,000 has been apportioned to the parishes and missions for general purposes.

THE REGULAR meeting of the Sunday School Institute of the diocese was held on the evening of December 15th, at Epiphany parish hall. The speakers were the Rev. Dr. C. Ernest Smith, subject, "Absenteeism," and Mr. E. S. Hutchinson, subject, "Sunday School Services."

A REGULAR meeting of the Washington Clericus was held December 15th at St. John's rectory, Georgetown, the Rev. F. B. Howden, rector, being the host. The speaker was the Rev. E. S. Dunlop, curate of St. John's, Washington, who gave a most interesting paper on "Socialism and the Church." This was followed by a general discussion.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

A Tribute to Bishop Gillespie.

AT THE RECENT session of the State Conference of Charities, held in Grand Rapids, hearty greetings were extended "to our long-time fellow-worker and wise counsellor, Bishop George D. Gillespie, for many years president of the State Board," assuring him of "our sincere and abiding affection, of our earnest prayer that the divine Presence and comfort may abide with him; and of our renewed pledge to further the humane work to which his best years and energies have been so freely given."

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.
Rev. W. R. Richardson Suffers a Relapse

THE REV. WALTER R. RICHARDSON, rector emeritus of St. Mark's Church, San Antonio, and a member of the Standing Committee of the diocese, who, as stated in THE LIVING CHURCH at that time, was stricken with a serious illness while attending a funeral on October 20th, is said to be threatened with gangrene and is pronounced by his physicians to be in a serious condition. For a while he had improved rapidly and his recovery had been confidently anticipated.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATE, Bp. Coadj.

Clerical Supply.

DURING the time until a rector can be secured for St. Andrew's, Wheeling, services are being supplied by the city clergy and lay readers from St. Mark's League.

SERVICES at St. Mark's Church, St. Albans, are supplied by the Rev. Messrs. R. D. Roller, John S. Gibson, and James S. Gibson of near-by parishes.

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CANADA.

Diocese of Ontario.

AT THE general ordination in Advent, in St. George's Cathedral, Kingston, held by Bishop Mills, three candidates were admitted to the diaconate and one to the priesthood.—THE episcopal endowment fund of the diocese has been augmented by about \$5,000.—THE new vicar of St. James' Church, Kingston, the Rev. T. Savage, will begin his work in the parish early in February.—BISHOP MILLS goes to Vancouver early in February to preach the sermon at the dedication service of Christ Church, Vancouver.

Diocese of Toronto.

FUNDS have been coming in slowly for the needs of the unfortunate parish of Fernie, swept by fire in the autumn. Archbishop Sweatman has worked most energetically in the matter, but the amount contributed in the diocese has as yet not been generous.—BISHOP WILLIAMS of Michigan was in Toronto the second week in December and gave an address at the University.—AT the meeting of the Convocation of Trinity College an address, expressive of their great respect and affection was made to Prof. Clarke on his retirement from the active work of the University.—BISHOP EVERY of the Falkland Islands was visiting in Toronto lately.

Diocese of Moosonee.

THE ARDUOUS work of this distant diocese has been found to be too much for the health of the present Bishop, and he has decided to resign his see, after occupying it for three years. It is understood that he will accept the position of Bishop of Athabasca, where the work is easier. Bishop Holmes is in England this winter.

Diocese of Montreal.

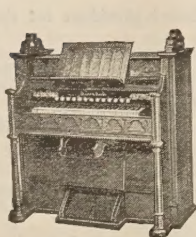
THE SERMON at the service of consecration of Bishop Farthing, in Christ Church Cathedral, Montreal, January 6th, will be preached by the Rev. Canon Welch, M.A., D.C.L., rector of St. James' Cathedral, Toronto.—A MEETING was held of the city clergy and church wardens in Montreal, December 16th, to make arrangements for the entertainment of the Church's guests on the occasion of the consecration of Bishop Farthing. Archbishop Sweatman has been asked to arrange that the consecration shall be held in the morning and the enthronement at 5 o'clock in the afternoon. If this request is acceded to, the clergy and laity propose to entertain the guests with a banquet in the evening.

Diocese of Ottawa.

THE MID-DAY services held in St. John's Church, Ottawa, during the Week of Prayer, the first week in Advent, were very well attended. Unusually large numbers attended the early celebrations of the Holy Communion in the various city churches, which opened on Advent Sunday.—AT A MEETING recently held in Ottawa, Bishop Hamilton expressed the opinion that the time had come when a sufficient number of clergy ought to be obtained from Canada, and that the Church should no longer look to England to augment her forces, particularly in view of the fact that in England there is a falling off of the supply. It was unfair to the mother country to be such a drain on her resources.

Diocese of Huron.

IT WAS proposed at the last meeting of the Executive Committee or the diocese that an agent should be appointed to collect funds for the endowment of Huron College. Bishop Williams at the meeting named a delegation of the clergy to attend the consecration of the new Bishop of Montreal, who had charge of a parish in the diocese of Huron for many years.—GRACE CHURCH, Greenway, was dedicated by the Bishop the Second Sunday in Advent. The building is entirely free from debt.—A VERY FINE stained glass window has just been placed in the chancel of Grace Church, Thorndale.



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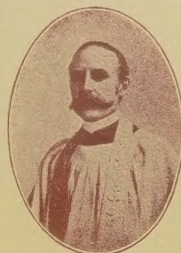
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